THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Mr. Editor,—I am but an indifferent judge of poetry, and I suppose that better judges than myself would censure the following verses as wanting in harmony, and in the poetry of imagination,—which is as much as to say that they are not poetical at all. This may be true: it is a censure often passed upon devotional poetry. But they have what is to my mind a greater recommendation: they seem to be a plain and faithful transcript of the "musings" of one whose "conversation is in heaven." For this reason I would thank you to publish them, and am much in hopes that the writer may possess the sympathies of many a pious and particularly of many

A Female Reader.

From the Western Christian Advocate.

Musings.

O can it be! Shall I behold Thy face in glory?
Shall I stand before the throne
'Midst countless ones, like me, redeem'd,
And wash'd in blood divine? And
Shall I look upon the Lamb in glory crown'd?
Shall I gaze upon those wounds of love,
Which Thou for my transgressions didst receive?
And shall I with the ransom'd join
To sing salvation's hymn of praise,
To Him who loved us, and who freely gave
His precious life a ransom for us,
While yet we sinners were?
Shall I pass along the shining ranks
Of the redeem'd, and meet
A brother here, a sister there,
And now, with joy unutterable, embrace
My parents? Saved, saved for ever!
O, what strains of praise so high
But they shall burst from my enraptured soul.
To Thee, to Thee, thrice holy Lamb,
The praise shall all be given.
Thou, Thou alone art worthy,
O my Redeemer, now I feel the flame
Of love, rising from this poor heart;
But pants my soul to be quite swallow'd up
In love to Thee. Sure much the soul
For whom the Son of God hath died,
And rose, and bought the glories
Of the heavenly world, should love.
O shall I faint, or languish by the way,
With joys so mighty, hopes so exalted.
Motives so glorious in my view?
O what though toil and suffering shall be mine
While in this hostile world I roam?
What though I drink deep of affliction's cup,
And feel affection's sweetest ties
By death are rent asunder? yet—
Hallelujah! This is not
My everlasting home, and soon I too
Shall bid adieu to Earth.
Rest from all toil is found in Heaven.
Pain is a stranger there, and tears are wiped away.
Those who loved the Saviour here,
Shall love together there, with
An eternal love. Their union once begun
Shall never, never be dissolved.
Angels! ye never felt the ruins of the fall,
Ye never wept for sin nor felt the joys of pardon.
'T was not for you, ye glorious ones,
The Man of sorrows died.
But listen, and confess the mysteries
Of that love ye cannot comprehend.
O! know that He, to whom your just
And rightful homage ye do pay;
He, He hath died for *me!*
I the purchase am of His most precious blood!
Ye do well to praise the King of Glory
For "creating goodness," but I *for ever glory!*
I do sing "redeeming love."

Anna.

Cincinnati, April 26, 1834.

BIOGRAPHY.

For the Churchman.

Mr. Editor,—The following sketch of the life of St. Ambrose was compiled, for my own use, from whatever authentic authors were within my reach. If it pleases you, I shall be happy to have it appear in your paper, as I lately had the satisfaction of reading in one of your papers a similar sketch of the life of St. Cyprian.

With respect, Φιλαρχαιος.

Boston, N. E., May 7, 1834.

St. Ambrose descended of a noble Roman family, was born in 333, at Treves, on the Moselle, where his father was residing as Pretorian Prefect of Gaul. His education was conducted in conformity with his rank; his youthful studies were regarded with great attention, and he enjoyed the tuition of the most celebrated preceptors. By the lessons of morality which these inculcated, and especially by the example of his mother and his sister St. Marcellina, were those principles of virtue impressed upon his mind, which ever after distinguished his private and official career. Having finished his studies, he left Rome, and proceeded to Milan, in company with his brother Satyrus. At this place he soon acquired great reputation; and was appointed Governor of Liguria, with consular rank. In this office he was distinguished for benevolence and justice; and by his wisdom and affability he gained the affection and esteem of his people. At this time the death of Auxentius having caused a vacancy in the See of Milan, the clergy had assembled to deliberate concerning the choice of a successor. By the opposition of the Arians, a violent tumult was excited; and the parties were at the point of proceeding to blows, when Ambrose, in his official capacity, entered the church, and endeavored to terminate the commotion. His eloquence arrested the attention of all; and a child at this moment crying out "Ambrose, Bishop," the whole assembly, Catholics and Arians, united, and earnestly besought him to become their pastor. Ambrose, mute and astonished, immediately retired, and practised every expedient which might favor his escape from the high responsibility of the office which was tendered him. But all his efforts were without success; and, at last, the Emperor, who well knew his character, interposed his authority, and commanded him to accept of the see. Upon this, he immediately received baptismal sanctification, and a short time after was consecrated bishop. No sooner did he commence the duties of his office than his eminent virtues appeared conspicuous in every situation. St. Basil thought himself happy in his correspondence; the young Emperors, Gratian and Valentinian, regarded him as a father; and Justina, the Queen mother, herself, though attached to the Arian heresy, revered his character, and sought his counsel.

After many years passed in resisting the audacious opposition and continual intrigues of the heretics, who in every way persecuted and harassed him, a gracious Providence ended his difficulties, and terminated his troubles with a triumph. On this occasion, say some, he wrote the "Te Deum;" though others, upon the authority of St. Gregory and St. Benedict, assert that it was composed for the baptism of St. Austin. About this time he had the satisfaction of effecting the conversion of St. Austin from the errors of the Manicheans to the Catholic faith; and of admitting him by the laver of regeneration to a title to the blessings of the Christian covenant. And a short time after he discovered the relics of the blessed martyrs, Gervasius and Protasius, which had remained concealed beneath the pavement of the church for 300 years. By these many miracles were wrought as St. Ambrose testifies; and his testimony is confirmed by that of St. Austin and Paulinus, who were then resident at Milan.

A massacre which had been perpetrated by order of Theodosius affected St. Ambrose most painfully; and with all the dignity of his high office, with the language and tone of an ambassador of God, he rebuked his sovereign, and refused him the holy eucharist. When Theodosius approached the door of the church where St. Ambrose was officiating, intending there to worship, the Saint, going out to meet him, declared, that his duty obliged him to forbid his entrance, before he had, by a public confession and due penitence, appeased the justice of an offended God. After eight months of contrition and public humiliation he was absolved; and from that time became the warm friend of his Bishop.

St. Ambrose continued in acts of piety and patriotism to honor his God, and to benefit his fellow-men, till the month of February, 397, when he was seized with the disease that terminated his life. Though worn out with his tedious and painful malady he was constantly in prayer, till the dawn of Easter-even, when with holy hope,

"He gave his honors to the world again,
His blessed part to heaven, and slept in peace."

The writings of St. Ambrose, like those of St. Cyprian, bear the impress of his character. They are animated and agreeable, yet forcible, and often majestic. Though we cannot expect the style of the fourth century to resemble in any great degree that of the Augustan age, yet it has its beauties, beauties peculiar to itself. It may not have "the spirit of Tertullian, the elegance of Lactantius, the lively wit of Jerome, or the grave energy of Augustin," and yet it has a clearness and a comprehensive wisdom in which many more florid writers have been entirely deficient. His lighter works have always been esteemed, and his more grave commentaries and treatises ever have been of authority in the Church.

In his character St. Ambrose was benevolent and affable, unyielding in virtue, and consistent in every act. Nor did his excellence shine conspicuous in his office as a Christian bishop alone; a devoted patriot, he to the last labored for his country's good, and at his death the Emperor trembled for the safety of his realm. Indeed, when we find that he was regarded a model by the bishops of his time; that St. Basil esteemed his correspondence an honor, and St. Austin became his scholar and his convert; that he had monarchs for his friends; St. Marcellina for his sister, and St. Satyrus for his brother; we cannot avoid the conclusion (in despite of a slanderer of his fame) that as he was a patriot in the State, he was a saint in the Church; and that he has joined the company of the blessed, and now awaits the decision of that day which shall enrol him in the number of "the saints made perfect."

CHURCH DOCUMENTS.

ADDRESS OF BISHOP McILVAINE TO THE CONVENTION OF THE DIOCESE OF MICHIGAN.

Dearly beloved Brethren,—Having been requested by the Standing Committee of this Diocese, according to the provisions of the 7th Canon of the General Convention, to visit and perform Episcopal offices therein, and having now completed, as far as time and health would permit, my first visitation of your interesting parishes; it remains that I furnish for your records, a report of the duties performed, with such other statements as may assist in making you acquainted with the state of the Church within your limits.

On Saturday, the 19th of April, I arrived in the city of Detroit, and was affectionately met at the boat and welcomed to the Diocese, by the Rector of the Church in that place and several of his Vestry. Notice having been previously published, that, in case of my arrival on that morning, it would be devoted to the institution of the Rev. Addison Searle, as Rector of St. Paul's Church, Detroit, a good congregation was speedily assembled; the Rev. Mr. Johnson, Missionary of the Society in the Church of England for the Propagation of the Gospel, stationed at Sandwich, U. C., officiated in Morning Prayer; after which Mr. Searle was instituted, the sermon being preached by myself, and the Lord's Supper, according to the rubric in the institution service, administered by the Rector. On the following morning, being the Lord's day, I visited and addressed the Sunday School of the parish, which I found assembled in the Church, under the direction of a male and female superintendent, and to all appearance in good order and well instructed. The children in habitual attendance are about 120, instructed by a competent number of male and female teachers, whose hearts are becoming more and more engaged in their work, and blessed under its re-acting influence on themselves. Immediately after the visit to this most interesting branch of pastoral care and usefulness, a crowded congregation assembled at the time of Morning Prayer. Having preached on the nature, duty, and blessedness of confessing Christ before men, I received the names of 26 persons, presented by the Rector as having been instructed by him, and judged fit to be recommended for the holy ordinance of confirmation. They were therefore confirmed and commended to the grace of God, who alone is able to build them up and give them an inheritance among all them that are sanctified. The morning services having consumed much of the day, the afternoon was occupied without a sermon in the Evening Prayer and the administration of baptism. The Rector being desirous of standing as sponsor for those to be presented, I officiated in the baptism of three children of his flock. At night I preached again to a very crowded and attentive congregation.

The day following, I set out, in company with the Rev. Mr. Searle and his senior warden, and another gentleman of his Church, to visit the vacant parish at Troy. Over a most difficult and dangerous road, we were brought at the close of day, much later than the appointed hour of service, to the humble but hospitable and well-ordered dwelling of the senior warden of the parish, when it appeared that the notice of the intended service had not been received, and no appointment had been made. Still we hoped by sending out by the children of a neighboring school, to the scattered inhabitants of the adjacent farms, a little assembly could be collected at night in the school house. But in this we were disappointed by a violent rain, and my being seized with a return of ague and fever in consequence of the fatigue of the journey. A few, however, came to the house of the warden; and as well as fever would permit, I prayed with them, and spoke to them of the only foundation—the sure corner-stone, elect and precious, which God hath laid in Zion for the hope of sinners. Having an appointment to preach in Detroit the following night, it was necessary to leave this parish early the next morning, so that the effort to visit it was almost entirely abortive. The disappointment was the less painful, however, since there were no candidates for confirmation, the parish having never enjoyed the ministry but by occasional aid from Detroit and Ypsilanti. It is, however, a point of much interest to the Church. United with a neighboring settlement, where several Episcopal families reside, a faithful missionary would find it productive, under the blessing of the Lord of the vineyard, of fruit enough to recompense his utmost toil. I commend it to the special attention of the clergy, requesting them, whenever it may be consistent with other duties, to preach there, and do all other such good works as may be in their power. Lay reading should be instituted there and maintained regularly, however few the attendants.

Almost all of Tuesday was occupied in returning to Detroit. In addition to the fatigue of such a road, the carriage was overturned, and, though a kind Providence preserved us from all injury, the consequent exposure to the mire of the road immediately renewed my fever; so that not only was the service appointed for that evening necessarily omitted, but the whole plan of the visitation was deranged. It was expected that on the day following I should set out for the parishes of Ypsilanti, Dexter, and Ann Arbor, so as to spend the ensuing Lord's day at Tecumseh. To think of omitting the three first, after having come so far to visit them, was exceedingly painful; but sickness having consumed so many days, the road being represented as so fatiguing to one in feebleness, and the time for the visitation being necessarily limited, notice was sent that I could do no better than get to Tecumseh by another road, and there meet such members of the above-named parishes as might be able and disposed to reach that place. Thus another Lord's day was given to the Church in Detroit. My strength having been graciously renewed, I preached twice on that day, April 27, in St. Paul's, the Rev. Mr. O'Brien, of Monroe, assisting in the prayers. The congregations, as before, were exceedingly crowded, and to the message of the Gospel attentive in a very encouraging and interesting degree. Since the incumbency of the present Rector, the congregation of that Church has greatly increased in numbers—in a disposition to give of their substance to the promotion of religion, and (what is much more to be rejoiced in) there seems to be a decided advancement in the knowledge of Christ, and in affection for the things of the Spirit of God. It is found necessary to enlarge their building. An addition of thirty feet, with a spacious vestry-room, is now being made to its length, and a basement story, which is to be constructed under both, will delightfully accommodate the Sunday School, the lectures, and the contemplated Bible class. A new organ will soon be completed, and the whole exterior of the church improved; when it will remain with the Rector and his people to see that faithful labors and earnest prayers are not wanting on their part, to have the spiritual building—the house not made with hands—the living Church, well ordered in all things pertaining to life and godliness.

On Monday, April 28th, I left Detroit for Tecumseh by way of Monroe, accompanied by Mr. O'Brien. Having been kindly furthered on our journey by our brethren in Monroe, we were met at the commencement of the swamps and bogs of that appalling road by the senior warden and a vestryman of the church in Tecumseh, with fresh horses and all kindness. A good Providence was over us. The following day was devoted to prayer and the ministry of the word. The people of that interesting village, with several from Clinton, five miles distant, assembled in the Court House, where morning, afternoon and night, I preached to them. The Lord's Supper was also administered, and the ordinance of confirmation was received by three persons. This number would probably have been considerably larger, had the visitation been some six or eight weeks later, a very encouraging state of religious interest and feeling having recently been manifested in the congregation, which in that time may be expected to result in the removal of an indecision of mind which now prevented several from offering themselves for confirmation. Tecumseh is at present a Missionary station of the Domestic and Foreign Missionary Society of our Church, and one which, on account of its own intrinsic merits, as well as those of the reverend brother who labors there in its name, most truly deserves to be sustained. It is a frontier post, on one of the great highways of westward emigration, where the lamp of life should always be lifted up on high, and a voice should continually be heard directing the weary and heavy laden—the stranger and pilgrim to the city of refuge. The prospects of the parish of St. Peter's, Tecumseh, are encouraging. Little can be done very definitely for the further increase of the congregation, until the church edifice shall be completed. A small school house, inconveniently situated for a considerable portion of the people, is now the usual place of worship. The Church will soon, it is hoped, be enclosed. The members of the parish have made a great effort to get it on thus far. To put it in a state for convenient occupation, they will need help from abroad; and it is hoped that when the application shall be made, it will be kindly met by those in our communion who have enough and to spare. Circumstances did not permit any inspection of the Sunday School, nor of the catechetical class which the pastor instructs. Should the Rev. Mr. Lyster be permitted to continue with that people, and a church be completed for the regular ministration of the word and ordinances, I have no doubt of the rapid increase of the congregation, nor of their being well instructed in the doctrines of Christ.

(*To be continued.*)

MISCELLANY.

TESTIMONIES OF THE ANCIENT HEATHEN TO THE DOCTRINE OF THE TRINITY.

(*Concluded from p.* 661.)

4. Orpheus, the Thracian, lived about 1200 years, more or less, before our Saviour. He, likewise, speaks more fully and distinctly of the divine nature, than could be expected at so early a period. How he came by his information we are nowhere informed for certain. He strongly, however, asserts *three* principals in the Godhead, and calls the *second* the Divine Word, and Immortal King. Again—"I adjure thee, the Voice of the Father, which he first spoke, when he established the whole world by his counsels."* And again—"All things were made by one Godhead in three names, and this God is all things."

It is clear, says Jamieson, that Orpheus asserted a Trinity, under the names of Phanes, Uranus, and Chronus; one of these he called πρωτογονος Θεος *the first-begotten God.* Wolfius asserts from Damascius, that Orpheus introduced a triform Deity. Timotheus, the chronographer, affirms, that Orpheus had long ago declared that all things were made by a co-essential or consubstantial Trinity. He uses the three names, Light, Counsel, and Life; and asserts that by these three all things were made. He also speaks of the Divine Word, and recommends a fixed adherence to it.

5. Pythagoras, who flourished near 600 years before the birth of Christ, spoke much concerning three principals, and is supposed to have learned the doctrine from the Egyptian priests, among whom he lived twenty-two years; or else from the followers of Zoroaster in the East, where he resided twelve years. He was the chief propagator of that doctrine among the Greeks, concerning three hypostases in the Deity.

6. Epicharmus, the Pythagorean philosopher, lived about 450 years before the Christian era, yet he speaks of the Logos in very strong terms as the author of reason to man:

If men have powers of reason, they have too
The heavenly Logos; for life's changeful scenes
Was reason planted in the frame of men;
The heavenly Logos waits on all their arts,
Himself suggesting what they ought to do.
For man invented not a single art,
For 't is the God who first produces it;
And man's own reason planted was in man,
By the great Logos and his hand divine.

7. Parmenides was a Greek philosopher of the Pythagorean sect, who flourished at Elis about 440 years before Christ. Plotinus tells us that he was one of them that asserted the TRIAD *of divine hypostases.*

See Cudworth's Intell. System, p. 386, &c., and p. 546, &c.—See also the same work, p. 22. I will subjoin what this very skilful divine has advanced in a sort of compendium in the preface:—There was, says he, a double Platonic *Trinity;* the one spurious and adulterated, of some latter Platonists; the other true and genuine, of Plato himself, Parmenides, and the ancients. The former of which, though it be opposed by us to the Christian Trinity, and confuted; yet between the latter and that, do we find a wonderful correspondence; which is largely pursued in the Platonic Christian's Apology: wherein notwithstanding nothing must be looked upon as dogmatically asserted by us, but only offered and submitted to the judgment of the learned in these matters; we confining ourselves in this mysterious point of the holy Trinity within the compass of those its three essentials declared:—First, that it is not a Trinity of mere names and words, or of logical notions only; but of persons or hypostases: secondly, that none of those persons or hypostases are creatures, but all uncreated: and lastly, that they are all three truly and really one God. Nevertheless we acknowledge that we did therefore the more copiously insist upon this argument, because of our then designed defence of Christianity; we conceiving that this parallelism, between the ancient or genuine Platonic, and the Christian Trinity, might be of some use to satisfy those among us, who boggle so much at the Trinity, and look upon it as the choak-pear of Christianity; when they shall find that the freest wits among the Pagans, and the best philosophers who had nothing of superstition to determine them that way, were so far from being shy of such a hypothesis, as that they were even fond thereof. And that the Pagans had indeed such a Cabbala among them (which some perhaps will hardly yet believe, notwithstanding all that we have said,) might be further convinced from that memorable relation in Plutarch, of Thespesius Solensis, who, after he had been looked upon as dead for three days, reviving, affirmed among other things, which he thought he saw or heard in the meantime in his ecstacy, this, *Of three Gods in the form of a triangle, pouring in streams into one another;* Orpheus' soul being said to have arrived so far; accordingly as from the testimonies of other Pagan writers we have proved that a trinity of divine hypostases was a part of the Orphic Cabbala. True indeed, our belief of the holy Trinity is founded upon no Pagan Cabbalas, but only scriptural revelation; it being that which Christians are, or should be, all baptized unto: nevertheless these things are reasonably noted by us to this end; that that should not be made a prejudice against Christianity and revealed religion; nor looked upon as such an affrightful bugbear or mormo in it; which even Pagan philosophers themselves, and those of the most accomplished intellectuals, and uncaptivated minds, though having neither councils, nor creeds, nor Scriptures; had so great a propensity and readiness to entertain, and such a veneration for.

8. Socrates speaks of a person whom he expected to appear upon earth to instruct mankind; one that should enlighten their minds; and one that should have a wonderful readiness and willingness to make men virtuous, whom he even calls the divine Logos.

9. Eupolis, in his hymn to the Creator, has the same ideas:

And yet a greater hero far
(Unless great Socrates could err)
Shall rise to bless some future day,
And teach to live, and teach to pray.
Come, unknown instructer, come!
Our leaping hearts shall make thee room;
Thou with Jove our vows shalt share,
Of *Jove* and *Thee* we are the care.

It should seem from hence, (if this is a just translation, for I have not seen the original,) that the Heathen expected the person, who was to come into the world to instruct mankind in the will of God, was to be more than man, and was to share divine honors with the supreme Deity.

10. Plato, the most celebrated of all the Grecian philosophers, flourished about 400 years before the birth of our Saviour. He began to write when the prophets ceased in Israel. His sentiments on religion, are in the main, very pure and excellent; and his opinions on the subject now under consideration bear a striking resemblance to the doctrine of the Christian Trinity. Porphyry says, that Plato extended the Divine Essence into *three* hypostases, the *supreme* God being called Optimus, and after him a *second* God, the Maker of all things. Plato himself bids us swear by God, who is the governor of all things, and by the Father of him, who is the *ruler* and the *cause.* Again—speaking of the Son of God, he says, The most *Divine Word* framed this universe, and rendered it visible. And that man who is truly happy first admires this *Word,* and is afterward inflamed with a desire of learning all that can be known by a mortal nature, being convinced that this is the only way to lead a happy life here below, and after death to arrive at those places that are prepared for virtue; where he shall be truly initiated and united with wisdom, and always enjoy the most wonderful discoveries. Again—writing to Hermias, Erastus, and Coriseus, he says, You must read my letter all three together; and that you may profit by it, you ought to implore the assistance of God, the sovereign Lord of all things, that either are or shall be; and the Father of this Sovereign, who is the cause of beings. If we are truly philosophers, we shall know this God as clearly as blessed men are capable of knowing him. He writes in the manner following to young Dionysius:—I must declare to Archedemus, that which is much more precious and divine, and which you have a very ardent desire to know; since you sent expressly to me on that account. For, as far as I understand by him, you do not believe I have sufficiently explained what I think of the nature of the *first principle.* I must write of this to you in enigmas, that if my letter should be intercepted by sea or land, he that reads it may not be able to comprehend any thing. All things are round about their King; they exist by him, and he alone is the cause of good things: *second* for *second* things, and *third* for *third.*

11. Aristotle made a declaration just before his death, concerning the reasonableness of believing that the Gods would come down from heaven to instruct and relieve mankind.

12. Zeno, father of the Stoics, who flourished about 250 years before Christ, determines the Logos to be the *Creator* and *Adjuster* of every thing in nature; and affirms the same Logos to be called by the name of *Fate, God, Mind of Jove,* and *Necessity* of all things. He saith in another place—There are *two principles* of all things, matter, which is the patient, and the efficient, *God the Word,* which being *eternal,* goes through all matter, forming every thing.

13. Some learned men have found a trinity of divine hypostases even among the idolatrous Romans, in an early period of their state. The Romans are supposed to have received the idea from the Phrygians, the Phrygians from the Samothracians, and the Samothracians from the Hebrews. "The *first* of these divine hypostases, called Jove, being the fountain of the Godhead; and the *second* of them, called by the Latins Minerva, fitly expressing the Divine Logos; and the *third* Juno, called the Love and Delight of Jove, well enough answering to the Divine Spirit."

14. Cicero says, that the most ancient of these Cabiri, who, according to Herodotus, had a temple at Memphis, were in number *three,* and their names *Tretopatræus, Eubuleus,* and *Dionysius.* They were esteemed as the three mighty guardian genii of the universe.

15. There were various other appearances of a triple Deity to be met with among the nations of Europe in ancient times. The triple images called *Hetruscan* are proofs of this assertion. In Gaul and in Germany have been found deities in triple groups. And I do not know whether we may not attribute to the same tradition of a triune God several other classes of the number *three* among the Greeks and Romans. They had their *three fates; three furies; three graces;* and, according to Varro, *three celestial muses.*

* Justin Martyr, p. 16.

THEATRE.

In a volume of old pamphlets we find a letter to a lady, entitled, "Some Serious Remarks on a late Pamphlet, entitled, The Morality of Stage Plays seriously considered." The production is anonymous, but written with much cleverness. The following sketch of the views of the ancients on the subject of theatres, and their influence on the morals of society, offers valuable information in connexion with correct opinion.

Now, Madam, if it should appear that the best and wisest, and most esteemed of the Heathen fathers, did (for human and political reasons) disapprove of the stage, and that even in that time of darkness and infidelity, few or none did contend for, or furnish entertainment for the stage, but poor half-bred scholars, whose wit was predominant for their judgment, or who wrote either for vanity, or necessity for subsistence, or an affectation of singularity; this might be worthy of our author's *serious* consideration.

Plato banisheth plays from his commonwealth, "because," says he, "they raise the passions, and pervert the use of them, and therefore are dangerous to morality." Aristotle lays it down for a rule, that the law ought to forbid young people the seeing of comedies, for very good reasons, which he there assigns. And Xenophon commends the Persians, that they would not suffer their youth to see any thing amorous, because it was dangerous to add weight to the bias of nature.

Such were the sentiments of the wiser Greeks: and accordingly Plutarch tells, that the Lacedemonians, (who were remarkable for the wisdom of their laws, the sobriety of their manners, and their breeding of brave men,) would not in their government endure the stage in any form, nor under any regulation. And even the Athenians, who admitted the play-house in their state, yet thought comedy so unreputable a performance, that they made a law, "That no judge of the Areopagus should make one."

If we come down to the Romans, we shall find the same impressions in the wisest and best; Cicero cries out upon "licentious plays and poems, as the bane of sobriety, and a hinderance to wise thinking." He says expressly, "That comedy subsists in lewdness, and that pleasure is the root of all evil." Titus Livius tells us the origin of plays among the Romans, that they were brought in upon the score of religion, to pacify the gods, and remove a mortality: but then he adds, that the motives are sometimes good when the means are bad; that the remedy in this case was worse than the disease, and the atonement more infectious than the plague.

His contemporary, Valerius Maximus, gives much the same account of the rise of theatres at Rome: but then he says, they occasioned civil distractions; that the state first blushed, and then bled for the entertainment. And so he concludes the consequences of plays intolerable.

Seneca complains of the extravagance and debauchery of the age, and how forward people

were to improve in that which was nought; that scarce any body would apply themselves to the study of nature and morality, unless when the play-house was shut, or the weather foul. That there is nothing more destructive to good manners than to run idling to see sights; for there vice makes an insensible approach, and steals in upon us in the disguise of pleasure.

Tacitus complains of Nero, that he hired decayed gentlemen for the stage: he says, it was the part of a prince to relieve their necessity, but not to tempt it: and that his bounty should rather have set them above an ill practice, than driven them upon it. And in another place he tells us, the German women were guarded against danger, and kept their honor out of harm's way, by having no play-houses among them.

Nay, even Ovid himself, whose poems (some of them) had contributed not a little assistance to amours and immorality, yet when he came to himself, he endeavors to make some amends for his faults, and gives Augustus a sort of plan for a public reformation; and among other things he advises "the suppressing of plays by his authority, because they were the promoters of lewdness, and dissolution of manners."

In the Theodosian code, players are called by a name, which, according to the softest translation, can mean no less than persons of bad character. And upon this text Gothofred says, "The function of players was (by the civil law) counted *scandalous*; and that they who came upon the stage to divert the people, had a mark of infamy set upon them."

But as Theodosius was a Christian, I ought not to have mentioned him in this place, though he lived in the fourth century, and long before the rise of popery. Nor was it necessary, as we may go back to the times of Heathen Rome to find the government observing and curbing the stage. The Roman Censors, whose business it was to take care of regularity and manners, looked on these play-houses as no other than batteries raised against virtue and sobriety, and for this reason often pulled them down before they were well built. So that here we can argue upon the precedents of nature, and plead the wiser Heathens against the foolish. If magistrates now showed the same zeal, they could not escape our author's very severe censure. Upon this view Pompey the Great, when he built his dramatic bawdy-house, put a chapel on the top of it: he would not let it go under the name of a play-house, but convened the people to a solemn dedication, and called it the Temple of Venus; giving them to understand, that there were benches under it for diversion. For he was afraid, if he had not gone this cunning way to work, the censors might afterward have razed the monument, and branded his memory. Thus a scandalous pile of building was protected, the temple covered the play-house, and the care and discipline of the magistrate were baffled by a pretence of religion.

This, Madam, was the opinion of these celebrated authors with respect to theatres; they charge them with the corruption of principles and manners, and lay in cautions and caveats (very wise and judicious) against them; and yet these men had seldom any thing but this world in their scheme, and formed their judgments only upon natural light, and common experience: all they aimed at was the preservation of virtue, decency and good order, with the peace and safety of the states and countries they lived in; for they had little or no notion of a future life, and were very uncertain about what should become of them when they died.

Now, one would think, that the argument should rise in its force, and conclude much stronger with us, who have life and immortality brought to light by the Gospel, are sure that there is a future reckoning, where we must account for the manner in which we have spent our time here, and be finally doomed to everlasting misery or happiness, according to our behavior.

It could never be the design of GOD's providence (wise and good) to send us into this world merely to frisk and sport, and play ourselves awhile, (like young beasts in a fine fruitful meadow,) and then tumble out of it with as little care or thought (as they have) of what is to become of us hereafter.

It is a common complaint, that life is short, and the term of it uncertain. Is it not then very surprising, that they who make this complaint, spend so great a part of this short time either to no purpose, or to that which is worse than none, by running about from one idle amusement to another, all of them unprofitable, and some of them dangerous?

Not that I intend by this to recommend dulness and solitude, and a total abstraction from company and the world, while we live in it, but only in so far as we have renounced it in our baptism. It is none of my meaning to make people monks or hermits, nor to forbid proper diversions and recreations; only I would have them well timed, well chosen, such as may conduce to health, vigor, activity, and the improvement of our minds and manners; and I am afraid the entertainments of the play-house conduce to neither.

SUNDAY SCHOOLS.

APPENDIX

To the Seventeenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society—being Extracts from the Reports of the several Superintendents.

(*Concluded from p.* 662.)

ST. JOHN'S CHAPEL SCHOOLS.

AN examination of both departments of the school was held by the Rev. Dr. Anthon, in presence of the directors and several of the congregation, after divine service, on Palm Sunday, in St. John's Chapel. The exercises gave very great satisfaction. Our Constitution provides for such examinations every quarter, and for an annual one on the Festival of the Holy Innocents, and it is believed that if they should be faithfully pursued, they must be found to exercise a most beneficial influence upon our schools.

The male and female departments of this school are entirely distinct.

There are regular meetings of the teachers held every month, when reports of the state of the classes are presented, and a lecture delivered upon the duties and responsibilities of Sunday School teachers, by the Rev. Dr. Anthon, to whom has been assigned by the Rector the particular charge of the school.

Female Department.

We may love to linger around the triumphant death-bed of the faithful follower of JESUS, but not less delightful is it to witness the peaceful and happy departure of those who in their humble sphere may have been overlooked by the world, but who in their last moments have given convincing proofs that they were not forgotten of GOD. Of this latter character was the death of a little colored girl, about 11 years old, who belonged to our Sunday School. Together with a twin sister she had entered the school at a very early age, and continued with us until her last illness. She was looked upon as a child of very moderate capacity, and as one who appeared to have but little power of retention. The work of instruction was persevered in amid many discouragements, and we have reason to hope that through the enlightening influences of the HOLY SPIRIT upon the efforts of her teacher, to her was imparted that wisdom which cometh from above. Prayer to GOD was one of the blessed privileges and duties in which the class was exhorted to be the most earnest. To Him they were directed constantly to look, and from Him for CHRIST's sake to ask every blessing. Almost the first thing said by the child, when visited by her teacher during her illness, was, "I pray for JESUS' sake—I say my prayers always—I say them night and morning." One day her remark was, "I could not say my prayers last night, I was so sick—shall I say them now?" On being answered in the affirmative, she repeated the Lord's prayer, and some short prayers for children. When told that when she was too ill to repeat the words, if she endeavored to raise her thoughts to GOD that he would graciously accept them, for to him were known the most secret thoughts of our hearts, she replied, "I always do so; when I am too sick to speak them, I think over all my prayers." It had been her practice, before she was confined to her bed, to sit and sing the hymns she had committed to memory, particularly the one sung by the children at the last anniversary,

"Great GOD, with wonder and with praise,"

and it was her great delight during her illness to have this hymn sung at her bed-side. Her disease (the consumption) had worn her down to a skeleton, and her voice could only be heard in faint whispers, but on the night when she was thought to be dying she seemed to have acquired new strength. She called her relations around her bed, and asked for two little girls, her classmates, who lived upstairs, and after shaking hands with each, bade them good by, saying she was going to heaven, a better country. She told her parents that "they must love GOD, and do what was good and try to get to heaven," and to all she gave similar charges. She lingered some days longer, and almost the only words which could be distinguished were, "Sing"—"Pray." Not a murmur escaped her lips during her illness, and for every attention she received she was uniformly grateful.

And this was the child who was thought to be dull and stupid. Surely GOD seeth not as man seeth. Truly, we may exclaim with the Psalmist, "Out of the mouths of babes and sucklings hast thou ordained praise."

ST. JOHN'S CHURCH SCHOOL, BROOKLYN.

Our library consists of about six hundred volumes. The books are distributed in the afternoon before the opening of the school, to the scholars, who, by punctual attendance, good behavior, and strict attention to the instruction of the teachers, merit the reward.

The result of the above plan has proved very beneficial. The library is considered a reward, and in thus limiting the distribution of books to faithful scholars, it has secured to the school prosperity, and increased the assiduity of its members.

My system of visiting is, to wait upon all the sick members of the school, reported by the teachers, and to visit each teacher two or three times during the year. I find my visits both profitable to myself and teachers. It produces an acquaintance which should ever subsist throughout the members of the school, and tends much to interest the teachers in the great work in which they are engaged.

UNION PLACE SCHOOL.

This school was commenced May 5th, 1833, by Mr. Thomas H. Vail, Superintendent, assisted by two students of the Theological Seminary, under the auspices of Rev. Dr. J. McVickar, to whom it is indebted for whatever expenditures have accrued, for library and instruction books, furnishing room, &c.

In the absence of two of the three male teachers, during the Seminary vacation, the school experienced the additional and permanent loss of its two instructresses, the one by death, and the other by marriage and removal. Deprived of their valuable assistance and zealous labors, from which much was anticipated, the number of attendants began to diminish rapidly, to the great prejudice of the school. Upon the return of the Superintendent, in October, he found that he had to begin the work anew, with additional obstacles in his way. With four others from the Seminary, he divided the tract of country between the 6th Avenue and East River in one direction, and Sixteenth and Forty-second streets in the other, into five districts, which they purposed to visit *monthly*, to supply the inhabitants with tracts, and gather from thence all the children they could into the Sunday School. By these means about 150 were enrolled on the register. The attendance, however, was seldom more, often less, than one third of that number. This plan of visiting was kept up till within a short time since, principally with a view to 'tract distributing,' when it was thought best to confine the visits of the teachers exclusively to the absentees, and to endeavor rather to have a small number punctual, than to swell our catalogue with new names. This plan has been found much more advantageous than the former, and since its adoption the average number of attendants gradually and constantly has increased.

The teachers have also held meetings at the houses of several in the neighborhood of the school, which the Superintendent has opened with a formula, compiled from the Sunday School Liturgy, and other forms of prayer. The lessons are then examined, and the hour is spent in remarking on the state of the classes, and in mutual counsel and encouragement. It is intended to hold these meetings every Saturday evening.

GREENWICH LANE SCHOOL.

The prospect of being able to raise a flourishing school in this section of the town is not only probable, but certain; the only thing now wanting is a *room*, which it is exceedingly difficult to procure of sufficient size to accommodate even our school in its present state. Most of the children which we now have had never before been to Sunday School; many of them the children of poor Episcopalians, of whom there are forty or fifty families in the neighborhood of our school, who do not profess to belong to any congregation.

ST. PAUL'S CHAPEL SCHOOL.

This school has been, for several years, in a very depressed state, owing to many unfavorable circumstances. The average attendance, for some months past, until very recently, has been, in the male department, no more than *ten* scholars, and in the female department, no more than *fifteen* scholars. Within the last two months, however, the school has been revived, being provided for the first time with a suitable school-room in the neighborhood of the chapel, and being organized according to the Union system, which has been fully in operation since the second day of March.

By an arrangement just adopted, the teachers are to hold regular monthly meetings. One of the ministers of the parish who has the more peculiar charge of our school, and is called its Conductor, is to preside at these meetings, to open and close them with prayer, to communicate Sunday School intelligence, and to circulate such periodicals as may serve to interest teachers in their cause.

GRACE CHURCH SCHOOL.

During the past year the school has been unfortunate in the resignation of both superintendents. The vacancy in the female department was immediately filled, but that in the male was not so readily supplied. When the present Superintendent entered the school on the third Sunday in December, this vacancy had been unsupplied for almost five months, during which time the charge of the whole school devolved upon the female superintendent.

The visiting has been performed chiefly by two ladies of the school, without regard to system. That the effect even of this has been proportionably great will appear from facts. On the first of January the school was comprised of not more than thirty scholars, and fifteen or eighteen regular attendants; it now numbers sixty scholars, and from thirty to thirty-two regular attendants. From this may be seen what *might* be the effect if all the teachers could engage in a regular system of visiting. Even if they could not visit more than the scholars of their class this sure effect would follow. When a scholar was added by those whose visiting could be more extended, his continuance would be insured, and they would have the satisfaction of knowing he was assigned to a teacher who would watch over his interest, as one who was to render a faithful account for the immortal souls intrusted to his charge. Such a course would win the affections of the pupils, secure their regular attendance, and gain an influence over their minds, otherwise sought in vain; would endear them to their teacher, and excite in him emotions of interest to which they are strangers, who have never thus faithfully discharged their duty. He would become acquainted with their private habits and circumstances, and better able to adapt his instruction to their wants in reference both to time and eternity.

THE missionary spirit, as it is called, is not to be promoted by teaching children that they ought to be missionaries, or mainly by persuading them to contribute to missionary purposes. To attempt the former is always unwise and often sinful. The latter plan, when practised intelligently and without praise or reward, has a good influence. But the great reliance of teachers should be on training up their scholars regularly and constantly in the belief that they must live to deny their selfishness and for the benefit of a needy and perishing world. We teach children the common principles of humanity by appealing to their own sensibilities, and inculcating kindness as a natural as well as sacred obligation. When teachers and parents and Christians view *the world* aright, they will know how to teach their children their duty as easily as they bring them up to think that it is right to help the poor, and wrong to kill a fly.

REVIEW.

(*Concluded from p.* 662.)

6. DOES the work contain any false or inconclusive reasoning?

One of the distinctive traits of Congregational Churches, in the opinion of the author of *the Manual*, is, "THEY ARE EMINENTLY FREE." (p. 156.)

I shall now examine the justness of some of the reasoning by which this proposition is established. He says, "The confessions of faith used in our churches, are not designed *as standards by which men are to be tried for heresy*. Questions respecting truth and error, are to be tried by the law and the testimony alone." (p. 24.) "No offence is a proper ground of exclusion from the Church, unless it is one, which, if persisted in, implies a dereliction of Christian character." (p. 90.)

He also says, that a Church has a right to "eject a man for his theological opinions," (p. 108,) though he allows that such opinions must amount to "a denial of the essential truths of Christianity," (p. 90;) and he further claims, that "*excommunication for supposed errors of faith does not violate freedom of opinion.*" (p. 106.)

With the truth or falsity of these propositions viewed abstractly, I have at this time nothing to do; my object is to show their *practical* application in one of their Churches. It will be borne in mind, that in a Congregational Church, every thing is decided by a vote of the members, whether old or young, man, woman, or child; also, that *all questions of mercy are tried by the Bible alone*; and that it is claimed, that excommunication from such a Church for heresy, does not violate freedom of opinion.

A member who presents himself for admission into a Congregational Church, is called upon to give his assent to the Bible. This he does, and that without any rule to construe it but his own opinion, the Church claiming to have no standard by which to judge of heresy but the Bible. In this case, and in every other, when there is no confession of faith, or when, if there be one, it is not considered as a standard by which to judge of heresy, the Church has no rule of construction by which they judge of, or decide upon, disputed doctrines of the Bible; and a member at his admission to such a Church of course agreed to none; and therefore, to establish any rule, or set up a standard for that purpose at any subsequent time, is to pass a law *ex post facto*; for while the member professes to believe the Bible, he believes all he was required to believe at the time of his admission; and to require more at a subsequent time, is to pass such a law; it is to condemn a man for heresy, by a rule which had no existence when he became a member of the Church; it is, to every intent and purpose, declaring that to be heresy which was not so declared to be when he "joined the Church;" it is pronouncing that criminal, which was not so considered when his membership commenced, and is therefore, in every sense of the word, *an ex post facto law*.

But *the Manual* says, we pass no such laws, nor set up any rules or standards; and I admit that nothing of the kind is ever reduced to writing by them; yet I answer, so much the more arbitrary for that: for when a Church do, by a major vote, declare the opinion of one of their members heretical, they adopt a standard by which they are to judge of heresy in that case, and a standard, too, independent of the Bible. A proposition so plain as this will not be denied; for nothing can be more evident, than, that a *vote* declaring a particular doctrine or opinion heretical, is for that particular case a standard by which to judge of heresy. Nor can such a vote be called the standard of the Bible, being merely the construction put upon it by those who pass the vote; and since in a Congregational Church, every question, that of heresy not excepted, is decided by vote, *no question of heresy in such a Church is ever decided by the Bible*, but by the opinion of those who pass the vote.

But *the Manual* further says, that no opinion can be pronounced heretical, unless it amounts to "a denial of the essential truths of Christianity." This in no way alters the case; for, in the first place, the Church having no rule of construction, must decide by vote what are "the essential truths of Christianity," and then decide in the same manner, whether a particular opinion or doctrine amounts to a denial of such truths. No one will pretend that such a case will never arise, or such a power will never be exercised, for the Manual has designated some of the denominations which, in the opinion of the author, are proper subjects for ecclesiastical censurers of this kind.

But even this is not the worst. Such a decision, from the very nature of the case, must usually, if not always, be a partial one. The judicature before which the criminal is arraigned, to be tried by an *ex post facto* law, passed for his particular case, is none other than the legislature which enacted the law. An impartial sentence, by a tribunal so partially constituted, would be very extraordinary. Nor does the evil stop here; the judgment of such a court is to be carried into execution by the court itself. But this is not all. It can hardly be expected, that the body which passed the law, sat in judgment upon it, pronounced sentence upon the criminal, and carried their own decree into execution, can be either intelligent or independent. Not but many members are both intelligent and independent, but in every Congregational Church the *majority of voters* are females and youth; persons who, from their situation and circumstances, have not time, opportunity, or ability sufficient to examine thoroughly the particular doctrine charged to be heretical; and hence on every question of this kind, they must either *vote by guess*, or as some person dictates. The latter of these is the most probable; and to no one would such persons be so likely to look up, as to their pastor and spiritual guide; and hence, in all ordinary cases, questions concerning heresy, though *professedly* decided *by vote of the majority*, are, in fact, decided by the opinion of some one individual, and that individual bearing only his share of the responsibility. From this decision there is no appeal; and therefore, an individual excommunicated from a Congregational Church for heresy, is usually, if not always, condemned by an *ex post facto* law, passed by a body confessedly incompetent to judge of the subject-matter over which it was called to legislate; and this same body, acting in the capacity of a judicial tribunal, and carrying into effect their own decrees, and yet, in the opinion of the author of *the Manual*, there is here no "violation of the freedom of opinion;" and the Churches under such regulations are eminently free.

I have said, that from this decision there is no appeal; but the author of *the Manual* would fain have us believe, that an ample remedy is at hand for one who has been injured by a decision of one of his Churches, for speaking of one who has been wrongly excommunicated. "He has," says *the Manual*, "all the remedy which the nature of Church fellowship admits or requires. *He cannot, indeed, appeal to a superior court, and there obtain a direct and authoritative reversal of the decision.* He cannot call in the aid of any higher power, which, by its mandate, shall compel the Church that has disowned him, to receive him into fellowship again. BUT HE CAN DO WHAT IS MUCH BETTER. He can state to the Church respectfully, and in the spirit of meekness, yet as decidedly as the particular occasion may seem to require, that he thinks they have erred, and wherein; and he can request them to unite with him in seeking the advice of sister Churches." (pp. 143, 144.)

Such language, on such an occasion, is but adding insult to injury. The man who has been excommunicated for heresy, by a tribunal from its very constitution partial, and by an *ex post facto* law passed by such a tribunal, is told, YOU CANNOT APPEAL!! BUT YOU CAN DO WHAT IS MUCH BETTER!! *you can* PETITION *the body which have wronged you* for redress!! Is this sober reality? Does the author mean as he says?

But suppose, what is by no means probable, that they grant his request, and "ask the advice of sister Churches," or, in other words, call a mutual council, would this heal the difficulty? Let Dr. Dwight himself, a Congregationalist, one who spoke from experience, answer the question. He says, "*A select council*, that is, one mutually chosen by the parties, has long appeared to me *a judicatory most unhappily constituted. The parties choose, of course, such persons as they suppose most likely to favor themselves. If, therefore, they commit no mistakes in the choice*, THE COUNCIL MAY BE CONSIDERED AS DIVIDED IN OPINION BEFORE IT ASSEMBLES; and as furnishing every reason to believe that it will be no less so afterward. *Its proceedings will be often marked with strong partialities*; and its decisions, if made at all, will, not unfrequently, be those of a bare majority. As a council, as a judicatory, they can scarcely have any weight at all. Very often, also, *as they were chosen on partial principles, they are led, of course*, TO PARTIAL DECISIONS." (Theol. vol. iv. pp. 399, 400.)

Such is the court to which the man who has been wronged *cannot appeal* his case, but to which he may ask the body who have wronged him to carry it.

But if the "Church refuse a council," says *the Manual*, "the man is not without remedy; he may still carry his case to sister Churches." (p. 144.) This being the case, it may be interesting to inquire, what will be the reception with which such a man would meet at other Churches? *The Manual* has answered the question: "If a sister Church excommunicates one of its members, YOU ARE BOUND TO PRESUME IT HAS DONE RIGHT, and to regard the excommunicated as a Heathen man and a publican, till you have some overruling and irresistible evidence to the contrary." (p. 133.) Such, then, is the poor man's case, whose *opinion* happens to fall under the censure of those who neither do, or can know, what they judge. Condemned by an *ex post facto* law, enacted for his particular case, tried by the same body who passed the law, that body, from its very constitution partial, without sufficient knowledge to judge of the subject-matter over which they are called to legislate; and from such condemnation there is no appeal. But the unfortunate man has still *a right* to petition his oppressors to do him justice, and if they refuse it, *a right* to carry his case to sister Churches, with the certain knowledge that they are bound to presume no wrong has been done him. *And this is the liberty,—the boasted freedom of Congregational Churches!* If the reasoning by which the author of *the Manual* endeavors to establish his conclusions, be not both *false and inconclusive*, let him show that the foregoing partakes of that character.

Another example on this head will suffice. *The Manual* says, "The [Congregational] Church has no jurisdiction over the property of its members. If a member refuses to bear his part in the common expenses of the Church, if he does nothing at all in the way of benevolent action, if he shows himself manifestly and entirely addicted to covetousness, which is idolatry, he may doubtless be dealt with as an offender." (pp. 136, 137.)

There are *three* distinct things here enumerated, which render a man censurable.

1. Refusing to bear his part in the common expenses of the Church.
2. If he does nothing in the way of benevolent action.
3. Being manifestly addicted to covetousness.

Now, since in a Congregational Church every question is decided by vote of the majority, if such majority were to take it into their heads to decide what was each man's *part of the common expenses*, he must pay it, or be liable "to be dealt with as an offender." Or, they have only to decide in what *benevolent action* consists, and every man must obey, or be subjected to the pains and penalties of an excommunication. It is true *the Manual* says, "That the Church cannot dictate to any man how much he shall contribute; and that their treasury can be only supplied by voluntary contributions," (p. 137;) but still, if he refuses to bear what the Church think his part of the expenses, or does nothing for what they have said was benevolent action, he may be excommunicated; but yet, *the Church has no jurisdiction over property*.

This logic reminds me of an anecdote of John, king of England. He had no jurisdiction over the property of his subjects, but wishing ten thousand marks, he demanded it of a Jew at Bristol. The Jew refused, and John ordered one of his teeth to be pulled out every day until he consented. The Jew lost seven teeth, and then paid the sum required. (*Guthrie's Geog. Gram.* p. 301, 8vo. London, 1796.)

I have now given *the Manual* a brief examination, and have found that it contains,

1. Contradictions.
2. Historical relations which are not true.
3. Doctrines which are not true.
4. Relations which are ludicrous, trifling, and silly.
5. Plagiarisms.
6. False and inconclusive reasonings; and therefore it is hardly possible that it can be the work of any intelligent, independent, high-minded clergyman, of any denomination.

Such, then, is the conclusion to which we are led concerning *the Manual*, judging from the internal evidence; and since the work is obtaining circulation among the members of the Congregational Churches, it is to be hoped that Mr. E. will disavow the authorship of a work of which it is not possible that he should be the author.

JURIS CONSULTUS.

May 8, 1831.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THEOLOGICAL AFFINITIES.

IT has been remarked of the Jesuits, that they understood the doctrine of *accommodation* better than any theologians; they could accommodate not passages or texts alone, but an entire system of faith. The Quarterly Review, vol. vi. p. 375, informs us, that "These extraordinary men who had the knack of accommodating the Christian religion to the principles and practice of those whom they meant to convert, succeeded beyond all expectation in Japan." And some time since, I took the liberty of hinting at the story of Bp. Horsley, about the Jesuit conversion of a whole tribe of savages. Tracts, 298.

Our Unitarian neighbors in their strides toward perfection (the last Christian Examiner furnishes a most delightful specimen of their philosophical optimism about human nature) seem to be almost a match for these hitherto unrivalled adepts in the theory and practice of expediency. The "Unitarian" (a new journal which has hoisted its flag to the mast-head and nailed it) very gravely and authoritatively assures us, that at last, it is not only certain Mr. Jefferson was no unbeliever, but that he was *de facto*, if not *de jure*, a good honest Christian—probably a better one than some of his orthodox political opponents. The discovery arrested my attention, and I determined to write a line respecting it, if only for the purpose of gleaning from some southern reader who has more information than I have, accurate and full testimony in relation to Mr. Jefferson's character and opinions. Should the eye of such a one rest on this page, I hope he will oblige me, and in me perhaps many more.

Unfortunately for my obtuse Trinitarian intellect, the "proof" advanced to show that Mr. J. was a Christian, is not so "positive" as its producer asserts it to be. He preferred CHRIST's doctrines to those of any other, what? Mr. J. hardly tells us; and that he did prefer them at all we have the testimony of his *pen*, not his *life*. But he read the New Testament when he was in trouble. For the same reason, it may be, that Madame de Sévigné read Father Nicole, when "under the influence of chagrin," holding his *Morale*, to use her own language, "like a vinaigrette to the nose for fear of fainting." No doubt Mr. J. was, or thought himself, a philosopher. It was becoming in him to admire the great moralist, who "died like a God." He knew too as Madame de Sévigné did, by experience, the soothing influence of well-written moral compositions.

This makes him a good Christian: a *presidential*, if not a *royal* way possibly, of proving himself one; but whether it would be much accounted of at that tribunal where faith, repentance, and self-denial are tests of judgment, is *rather* questionable.

What are Unitarians to gain, by giving the hug fraternal to all the infidels whose eccentric orbits may cross their path, especially when men of *influence and celebrity*? Do they want such coadjutors? Have they a dearth of talent and fame among themselves, that they must go with a flag of truce to the camp of the enemy, and bribe him by courtly adulation? Methinks if I were one of them, I should be somewhat *skittish* (as we New-Englanders say) about claiming such for my compeers. At least I would not go to them until *hard run indeed*. If my paper could not pass without their endorsement, and discount must be had, I might venture, but before that could happen, it must be "hard times" in the superlative degree. It would be no such temptation as sways a host of modern office-seekers, which could induce me to say gratuitously, as a Unitarian clergyman once said to me, that Rousseau, the author of the abominable "Confessions," would have been a sincere Unitarian if he had come this side of the ocean. Perhaps he would; but I did not think any better of the minister for his boast, (if it were such,) and should not have esteemed his system the better for a score of such converts. Unitarians like their notions, because they are palatable to infidels. I have always taken no little satisfaction in the thought, that orthodoxy was unsuited to their taste; that they could never relish it until *changed men*; and until they are such, I have no wish for their society. But it seems I am involved in some "obsolete" or "debasing" error. That is the best Christianity which infidels, at least reputed infidels, best like. "New light" has dawned. Jefferson, the man whose morals an American, defending his country *cum totis viribus*, could not exculpate, (Remarks on a Review of Inchiquin's Letters, p. 25;) the man whom Priestley said was in his day "*generally considered an unbeliever*," but whom he was so candid as to consider, for that reason, "*not far*" *from himself*, (Belsham's Mem. of Lindsey, p. 540;) the man who could, unsolicited, welcome Tom Paine to his native shores, and with "*prayers for the success of his useful labors*," (Quarterly Review, vol. x. p. 499;) this man is the disciple of a Saviour, "undefiled and separate from sinners"—a candidate for that presence which "cannot look upon iniquity," and before which, "without holiness," no one shall ever come. And is it an *improved* Christianity which teaches this? Tell it not in Gath, &c.

Before closing, I must give you an anecdote of Mr. Jefferson from a credible source. It was at a dining party, when a number were assembled, that in an off-hand cavalier way, he ventured to say to a gentleman near him, "Our Saviour was a good man, but there have been many as good, nay better—I consider you, Sir, a better man." The gentleman had spirit and firmness enough to tell him, that if he had the power, he would have him indicted for blasphemy.

For the Churchman.

A GOOD EXAMPLE.

THE example set by the Sunday School teachers and others belonging to St. Luke's Church, in making their retiring Rector a Patron of the General Sunday School Union, is worthy of imitation. The act is a gratifying testimonial of their love and esteem for their minister; and at the same time erects an enduring monument of their affection, in the moral and religious good that may be effected through succeeding generations by the books which this money will stereotype. To a person of that reverend gentleman's character, whose principles are animated by the most enlarged views of Christian philanthropy, and who is actively engaged in the Sunday School cause, such a testimonial must be peculiarly gratifying. Such a voluntary offering on their part gives convincing proof, that his active exertions in instructing his teachers in the duties of their office, and in inculcating proper motives and principles, have not been altogether unavailing. It is to be hoped that Episcopalians, especially those of New-York, will not allow this memento of affection to stand lonely and solitary. It would be a transgression against truth, as well as a breach of charity, especially after the gratifying reports made by our schools at the last anniversary, even to suppose that the clergy of the other congregations of the city are not also actively employed in advancing the best interests of their schools. Why then cannot these schools follow the example of St. Luke's, and reciprocate the parental kindness of their ministers, in some small degree, by constituting them patrons of the General Sunday School Union? This is a question that requires no consideration. It can be decided without a moment's hesitation,—it can be executed in *one evening*, if the teachers act with vigor, or even if some one of them resolutely takes the subject in hand. The object is two-fold. The one to offer a pleasing testimony of affection to their minister,—the other to benefit the "Stereotype Fund" of the Sunday School Union. Both of these are noble. The one is *personal*, and cannot fail of awakening the finest feelings of humanity, in the mutual sentiments of love, affection, and gratitude that it will enkindle in the minds both of teacher and minister. There is something peculiarly sensitive in these emotions, which cannot be described, much less realized by the cold and calculating. The other object is of a different character. It proposes to place *one hundred* dollars to the credit of the "Stereotype Fund," to be expended in standing plates of approved Sunday School and library books. From these may be printed thousands of impressions, at any future period, for the use of our wide-spread and flourishing country. It is beyond the power of human arithmetic to compute the amount of good that may be realized through all succeeding time from the perusal of these books, when thousands of copies shall have been circulated through our western land, and millions shall have had their darkened understandings illuminated by their contents.

When we consider that they are children who are to be benefitted,—children whose helplessness demand our sympathy—whose ignorance calls loudly for our enlightening endeavors—and on whose future conduct the destinies of our Church and country must depend,—the subject strikes home with ten-fold interest. We cannot even tell the vast amount of good that the small sum of *one hundred* dollars may do, when expended in standing type for future impressions; nor can we even compute the number of books that will be issued, during coming years, from the amount thus invested. Let us then, who belong to the Episcopal schools of New-York, extend our views and enlarge our prospects, and endeavor to invest some of our capital in this noble institution, even at the expense of some present self-denial,—remembering that, without *some* self-denial, our Christian offerings are of little value. The Depository of the Union is located here, and to us is committed, in a great measure, the management of the Society. We are in duty bound to do something in aid of its pecuniary concerns, and let that something be worthy ourselves, worthy the institution we propose to benefit, and worthy the cause in which we are engaged. St. Luke's School has set us a good example. They *might* have made their Rector a patron, by appropriating the sum collected at that Church a few weeks since for the benefit of the Union; but it appears that they have thought proper to raise one hundred dollars, in addition to their former donations. Let us then of the other schools emulate their liberal example,—nor let us rest satisfied with offering our ministers less than a *patronship*. Fifty dollars will constitute a person a *life director*, but *that* low standard is *unworthy* the New-York schools, especially after the recent exhibition of generosity made by one of them. If the example is generally followed, the Union will realize not far from $1500. This will of itself relieve the Institution from its present embarrassments, and give it a fresh impulse and send it forward on the full tide of prosperity with accelerating progress. If such a spirit is manifested in New-York, we may rest assured that other schools and Churches will not be backward in furnishing their part,—a spirit will be universally diffused, which cannot but result in the happiest effects to the grand cause of religious instruction. It remains then for the respective schools to decide which one shall follow next, in setting a good example. Let us one and all, discarding all selfish and narrow-minded prejudices, vigorously endeavor to carry this proposal into active operation.

W. X.

For the Churchman.

EPISCOPACY NOT AN ESSENTIAL OF THE CHRISTIAN FAITH, IN THE OPINION OF BISHOP WHITE.

MR. EDITOR,—More than one of your readers will be gratified by your publishing the following extract from the last charge of Bishop White. The whole charge, I doubt not, will receive the notice it deserves in the pages of the Churchman, but I am anxious to call the attention of your readers particularly to the passage which I have selected. We hear so much prating even from striplings in theology, about no bishop, no Church, "the invalidity of non-episcopal sacraments," that it is grateful to listen to the voice of one on these subjects, who is by common consent revered as the patriarch of our Israel. The opinion expressed is of more weight, as it makes part of what he evidently designs to be a legacy to the Church of the wisdom and experience of more than fifty years.

After asserting the divine institution of Episcopacy, and that there should never be an accommodation to contrary opinion, the Bishop goes on to say,

'With deep solicitude for the sustaining of the integrity of our system in this matter, there is not perceived the necessity of carrying it to the extreme of denouncing all communions destitute of the Episcopacy, as departing from the essentials of the Christian faith, and as alien from the covenants of promise. Let it be borne in mind, that the object is to inculcate the duty of continuing the subject in the institutions of our Church, on the ground on which it has been transmitted to us by the Church of England. While in her articles and in her ordinal, there has been regarded the precise medium here advocated, contemporary with the enactments of them, there are uncontradictory facts, which are their safe expositors, and undeniable evidence of the sense of the reformers. If there should be any among us who make larger conclusions from the same premises, it is matter of private opinion, and not to be obtruded as the determination of the Church. The deliverer of the present charge, in the exercise of the like freedom of opinion, is rather disposed to adopt the sentiment of an able and learned Archbishop of Canterbury, (Dr. Wake,) where he says, in a letter to an eminent foreign divine, "Far from me be such an obdurate heart, as that because of this defect," [meaning the want of the Episcopacy,] "I should say of some," [meaning of Churches correct in the faith,] "that they are to be cut off from our communion; or I should pronounce with over ardent writers among us, that they have no valid sacraments, and are scarcely Christian." Many English prelates might be cited to the same effect. But let it suffice to name a man, than whom no other has been more respected in the Mother Church, and who lived in the age next to that of the reformation, the Rev. Richard Hooker. The said profound divine, in reference to churches not Episcopal, holds the language—"This their imperfection I had rather lament, considering that men oftentimes, without any fault of their own, may be drawn to want that kind of regimen which is best, and to content themselves with that which either the irremediable error of former times, or the necessity of the present, hath cast upon them."

We have, then, the authority of Bishop White for saying,

1st. That to maintain the divine institution of Episcopacy without denying the validity of a non-episcopal ministry, is the medium ground on the question, taken by the Church of England.

2d. That to deny the validity of a non-episcopal ministry is an *extreme* opinion, and one not necessarily flowing from maintaining the divine institution of Episcopacy.

3d. That this extreme is a matter of private opinion, and not to be *obtruded as the determination of the Church.*

These sentiments Bishop White has expressed not incidentally, but has solemnly recorded them in the last public document of his Episcopate. May they be remembered, and save from the suspicion of a weak attachment to the Church those who say with this venerable man, "Far from me be such an obdurate heart, as that because of their want of the Episcopacy, I should say of Churches correct in the faith, that they are to be cut off from our communion; or I should pronounce, with over-ardent writers among us, that they have no valid sacraments, and are scarcely Christian." M.

For the Churchman.

THE INTELLECTUAL AND PRACTICAL SINGING BOOK.

A WORK, with the above title, has been *adopted* by the General Protestant Episcopal Sunday School Union, and it is hoped will be introduced into all our Sunday Schools.

Its author, Charles Dingley, has *proved* himself *capable* of preparing such a work. He has been engaged for several months in this city in giving instruction to adults and children in sacred music, with great success. On Thursday and Friday evenings of last week there were performances in Christ Church, in this city, by nearly 300 of the children who have been under his care; the effect of which upon the crowded congregations was of a highly gratifying nature. It is very seldom that we are permitted to enjoy such rich treats as were afforded on those evenings.

The WORK, to which it is the design of this communication to draw attention, contains Mr. Dingley's *system*, fully developed, and shown to be practical, easy, and admirably well adapted to the purpose for which it is designed.

It can be found at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street.

But while endeavoring to bespeak patronage to the *book*, it will not, it is presumed, be improper for the *fact* to be stated, that the Committee appointed at a public meeting of Episcopalians in this city, to contract with Mr. Dingley to give instruction in sacred music, *have not been fully sustained.* They were authorized to engage the gentleman for a year, and PLEDGES were given that *funds* to a certain amount would be provided by the different congregations that entered into the measure. Those pledges *have not*, in all cases, been *redeemed;* and the Committee find themselves neither able to continue the exercises, nor adequately to remunerate the instructer for services already rendered.

How long must our Church lie under the imputation of not being willing or zealous enough (able enough she undoubtedly is) to carry out into full operation, and to a *successful termination* the excellent plans which she originates! Complaints upon this subject are frequent and heavy. Ought we not to endeavor to prevent them? Is she for ever to be characterized as an *unnoticed* beggar? Unnoticed, I mean, by so *many* who *profess* to admire and love her. "Brethren, if a man say he have faith and have not works, what doth it profit?" C.

For the Churchman.

MR. EDITOR,—I ask the favor of your giving prominence, in your next, to the fact, that the education department of the Education and Missionary Society of our Diocese is MOST SERIOUSLY DEFICIENT IN FUNDS. It has under its charge a number of most excellent and promising candidates for the holy ministry; but is unable to extend to them the aid which is indispensable in order to their giving their whole time to preparation for the sacred office. They have talents eminently fitting them for usefulness as teachers. They have every disposition to work hard for enabling them to defray their necessary expenses. But this would take them off from their studies; and the present state of the Church calls for an increase, and by no means justifies a diminution, of talent and acquirement in candidates for the ministry. The emergency is pressing, as is most painfully experienced by some of our best and most promising young men. May it not be hoped that it will be promptly and liberally met? The monthly meeting of the Board will be on Thursday next. It is of the greatest importance that the Treasurer* be then able to report a liberal sum in the disposable fund. Most earnestly do I call on every friend of the Church who can do any thing in aid of this important cause, to do it promptly.

BENJ. T. ONDERDONK.

* Benjamin M. Brown, Esq., Butchers' and Drovers' Bank, Bowery.

THE CHURCHMAN.

SATURDAY, MAY 31, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.—"Zeta" and "A Churchman" are both received on different sides of the same subject.

We have no doubt that most of our readers would share our feelings of gratification at the honest zeal and old-fashioned prepossessions of "Zeta." But as he has not adhered to the principles which we felt bound to prescribe for the safe conduct of the controversy, we cannot with consistency give him admission. This he will the less regret, as since he wrote "A Sexagenarian" has been published.

"A Churchman" is too late for this week.

"Bowden" is under consideration.

"A Friend to Protracted Meetings" is in type, and will appear probably in our next.

"B. Y." is not forgotten.

We think "J. A. S." could not have seen the last Churchman. The leading editorial article would have given him more correct information than the passage he quotes, and would have furnished a tolerably full answer to his question. We beg leave to refer him to it.

A correspondent requests that in publishing his communication, care should be taken to preserve his orthography. We hope he will not ask for greater privileges than the Editor himself, who has long since been obliged to come under the law of the printers, and submit to the "rules of the office."

JURIS CONSULTUS.—This writer holds a practised pen. He justly says, in a private letter to the Editor, that it is expecting too much of us to look for a grave refutation of the groundless and oft-refuted charges which each new publication may bring upon the institutions of our Church. The remark affords ample justification of the style which on the present occasion Juris Consultus has adopted. In the present number the reader will find some weighty observations.

SUNDAY SCHOOL.—To every benevolent mind there is a satisfaction, there is a luxury in the consciousness of doing good. GOD has so constituted us that every member of society may do good to others, and that the practice of beneficence is an augmentation of happiness. In order to enforce upon us the duty of doing good, GOD has sent upon earth prophets and apostles to enjoin benevolence by precept, and illustrate it by example. JESUS CHRIST, in all his relations to us as Mediator and Saviour, has given us the most illustrious pattern of active benevolence. And the great end for which the HOLY SPIRIT is spread abroad in our hearts is to unite us in love, and incline us to do good one to another. What then is the character of the benevolent man? Does he not give scope to the best affections of the renovated heart? Does he not rise to the highest summit to which human nature can reach? Does he not resemble GOD, whose chief attribute is benevolence, the fountain of happiness? Does he not resemble CHRIST, and become like him a intercessor, a mediator, a saviour—the friend of the destitute, and the teacher of the ignorant? Does he not resemble the HOLY SPIRIT, encouraging Christian sympathies, and inspiring benevolent affections? Truly there is no disposition more elevating; no practice which is a surer proof of our possessing the Spirit of CHRIST. There is no aim which comprehends more of the sum and the substance of all practical religion than beneficence or the doing good to others. Men may make stanch professions of religion, and contribute largely to the support of its forms, but unless to do good be with them "both an end and attainment," their religion is good for nothing. So far as they have not the spirit of doing good, they have not the Spirit of CHRIST, and while they do not try to be useful, they are out of place in the Church of CHRIST. To do good—to do good to all even without the hope of recompense, and with discouraging prospects of success—is the very essence of the faith of CHRIST. The Church, with its ministry and ordinances, are the appointed means of preserving this and the other principles of religion in healthful operation; while the whole history of Christianity, in its origin and propagation, is a practical illustration of the spirit of benevolence.

We took the pen to write about Sunday School teachers, and we hope that no reader will suppose we have not already entered on the subject. One relation which our Saviour sustained toward us was that of a teacher. In becoming, therefore, the Christian teachers of others, the good that we do differs from this branch of CHRIST'S beneficence in degree only, not in kind. He came to instruct us in the knowledge of GOD and ourselves. He has revealed to us the TRUTH. He has taught us the helplessness of our fallen state, and the ruin in which we are involved. He has pointed us to his cross for pardon and explained to us the agency of the Spirit in renewing our souls, and restoring them to the Divine image. And so far as we communicate, or encourage and assist others to communicate these heavenly truths, so far do we imitate the example of CHRIST, and testify our gratitude for his goodness. And so far as we appreciate the worth of these truths, and communicate them to others from a sense of their indispensable necessity to procure and promote the happiness which flows, both in time and eternity, from personal religion, so far do we not merely imitate the outward example, but exemplify the inward spirit of CHRIST.

But beneficence is, in its nature, reciprocal. No man can do good to others without experiencing the effects of it upon himself. The teacher in particular is necessarily a learner. The truths which he endeavors to inculcate on others become more deeply impressed on his own mind. Subjects which he is habitually called on to explain, and on which he is liable to be questioned, he is induced to examine with greater care, and learns to think of with greater clearness. Nor are there wanting instances of persons, who, after entering on the task of religious instruction, from the impulse of good feelings and with vague ideas of religious duty, have been experimentally convinced of the truths of the Gospel, and led to devote themselves to GOD in a life of Christian effort and self-denial.

DIOCESE OF TENNESSEE.—We have been politely furnished with the following extract of a letter from the Rt. Rev. Bishop Otey, of Tennessee, to a friend in this city, dated May 5, 1834. It will be read with interest by the friends of the Church generally, as well as by the many personal friends whom Bishop Otey attached to himself during his recent visit to the East.

* * * * * "I have just reached home from the performance of this duty, (a visitation,) and from the meeting of our annual Convention. It gives me great pleasure to tell you, that the prospects for the growth and permanency of the Church, appear encouraging at nearly every point I have visited. Out of *eleven* congregations visited, the rite of confirmation was administered in *nine;* the whole number of persons confirmed nearly *thirty:* not one half you will perceive which are sometimes presented for that holy rite in a single congregation in your city. Yet these results, inconsiderable as they are, and evidencing most clearly that it is 'the day of small things' with us, are nevertheless refreshing to our spirits, and the ground of encouragement to our labors. I feel more assured than ever, and that from personal observation and inquiry, that the Church must succeed in this State. A plain, candid statement of her claims has, in every instance where it has been made, been responded to by a call for more information—for books to examine, and by the expression in many instances of most favorable regard for her doctrine, discipline and worship. The meeting of our Convention was highly interesting. Our proceedings were characterized by great harmony—not a single incident occurring to interrupt the kind and Christian affection which ought to mark the deliberations of a council of the Church. I will take the liberty of sending you a copy of our Journal as soon as printed; in which you will see a full account of our proceedings, and the recommendations I have made of (the) institutions of the Church in your city."

BIBLE—NEW EDITION.—A new edition of the Bible, printed on fine paper, and with good type, is in course of publication under the superintendence of the Rev. Thos. W. Coit, of Cambridge. Mr. Coit's attainments in general scholarship, and particularly the attention which he has paid to the minutiæ of Biblical learning, authorize the expectation that the promised edition will be one of uncommon accuracy. Its peculiarities may be seen from the following prospectus.

Messrs. Manson, Emerson, & Co. have now in press a new edition of the English Bible, comprising the Old and New Testaments, and the Apocrypha, printing under the superintendence of the Rev. Mr. Coit, of the Episcopal Church. It is to be the version of King James's Translators, according to the best texts to which they have access. The standard is Dr. Blayney's folio edition of 1769. This is professedly followed in Bagster's Comprehensive Bible, an English copy of which will be constantly referred to. The suggestions of Mr. Curtis, whose pamphlet they have, and also the animadversions upon him, will not be forgotten.

The principal excellence of their proposed edition will consist in its division into paragraphs, with the poetry displayed in parallelisms, after the manner of Lowth's "Isaiah." The numerals for the chapters and verses will however be retained in the margin; so that, for reference, it will be quite as convenient as before.

The 12mo. Oxford Bible of 1828, would have been reprinted without alteration, but its paragraphs, when examined, were found to need an entire and thorough revision.

They mean their Bible shall be, as nearly as their resources will allow, the *best text* of the Common Version, with the Various Readings, *without addition or alteration*, and with this great superadded advantage, of exhibiting to the eye, in *the best possible manner*, the *sense* of this text, which, it is admitted on all hands, is marred in many instances by the present division into chapters and verses.

LITTLE FLORA.—This is the title of one of the books lately published by the Protestant Episcopal Sunday School Union. It is an 18mo volume of thirty-six pages. We have not the pleasure of knowing the author's name, but understand she is a lady of this city. She has met with good success in a difficult kind of composition—that of writing for very young children. The interest of the story is supported more by the natural way in which it is told than by the strangeness of the incidents. The incidents are made of subordinate importance; and yet they are well chosen, and are so contrived that while they give spirit to the narrative they illustrate some important principle of early education. Take the following as a specimen; bearing in mind the maxim of Fenelon and others, that we are never to tell a child the reason of a requirement at the time of making it, but afterward to explain the advantages of obedience:—

'After dinner, Mrs. Gordon told Flora she wanted her to go to sleep for a short time: "It is a very warm day my dear," said she, "and you will be more likely to keep awake this evening, if you take a nap now." "O, Mother!" said Flora, and she screwed up her face a little, "do not make me go to bed; I am not sleepy, and you know I must get dressed before the little girls come."

"Very well," said her mother, "perhaps you think that Flora Gordon, just six years old, knows better than her mother; but I remember hearing somebody say she meant to do every thing she was told, to-day."

"I know who that was," said Flora: and in an instant, all the wrinkles went away from her face, and sweet smiles came in their stead. She did as her mother requested.

About five o'clock the company came. Two of the children were cousins; the rest were schoolmates of Flora's: all very well behaved little girls. Flora was ready to receive them, dressed in a simple white frock, without any ribands, or gold chains, or coral beads about her neck, though some of her friends had all on theirs. Mrs. Gordon herself went to the closet and got down the box of little cups and saucers, belonging to Flora and her sister. She then allowed them to set the table themselves, and have their tea before dark.

When the table was set, and all the cake and nice things put on it, Mrs. Gordon seated Flora at the head of it, to pour out tea. She then called the little girls and placed them in order, telling them to help each other, and to hand the plates about, so that each one should have what she could not reach: she told them that would be *polite.* Afterward, she sat down in the front parlor, but as the folding doors were open, she could overlook the happy little company, and see if any thing went wrong.

For some time nothing was to be seen but smiling faces, and nothing heard but lively voices, till at last some of the children, who had finished their own supper, forgot to hand the plates to those who had not finished, and so it happened, that one of the cousins, having to reach across the table for something, knocked her cup and saucer down, when it broke in pieces on the floor. The poor little girl was frightened, and began to cry. Mrs. Gordon stayed where she was, waiting to see what Flora would do, for she valued this tea set very highly. What was her delight, therefore, to see Flora and her sister both leave their places, and run to their cousin to comfort her.

"Don't cry, cousin Lucy," said Flora, "you could not help it, and they are not mother's cups and saucers, they are just Anna's and mine, and we don't mind it, *do* we, Anna? we have eleven more left, and we never want to use them all at once."

"No, no, cousin Lucy, don't cry any more," said Anna, "it is not any matter:" and then they both put their arms round her, and kissed her, and after a while she dried up her tears.

After tea, the little people had a great deal of enjoyment: Mrs. Gordon taught them some innocent plays, and sometimes played with them herself. They got into no mischief, and went away when they were sent for, in very good humor.

When Flora went up stairs to bed that night, she told her mother how glad she was she had taken a nap in the afternoon, for she had not been at all sleepy in the evening; "and last night, you know, Mother," said she, "I had to go to bed as soon as tea was over."

"Now, my love," said Mrs. Gordon, "you see that mother was right. Suppose you try from this birth-day, to give up the habit you have of saying 'O Mother!' when I tell you to do any thing you don't like. A birth-day is a good time to make resolutions; and though you are only six years old, yet you can make it a part of your prayer to-night, that you may have more of the spirit of obedience put into your heart." So, when Flora knelt down, her mother told her how to pray for the spirit she needed, and the little girl repeated the words, with a sincere desire to *have* what she was asking for.

Afterward, when she had laid down, and was telling her mother some of the events of the evening, she mentioned nothing but what was good and amiable in the conduct of her little friends, without one word about herself.

When Mrs. Gordon kissed her, and went down into the parlor, she could not help telling Flora's father about the broken tea-cup. He was very much pleased with the account, but said quickly, "I hope it was not Flora that told you about her good behavior, because I reproved her at dinner time for praising herself."

"O no, no," said Mrs. Gordon, "she did not tell me a word of it, but I saw it all, from where I sat in the front parlor."

"I am very glad," replied Mr. Gordon, "for now we may have some hope of her being a good little girl. She has tried to conquer one fault to-day, and has succeeded."'

NEW BOOKS.—We find the following upon our table. We must be content at present to enumerate their titles, reserving a more particular notice of each as time and opportunity allow.

The largest is, *Pastorini on the Apocalypse of St. John.* This work is one of much celebrity. It is an attempt to deduce "the history of the Christian Church from her birth to her final triumphant state in heaven" from the Apocalypse. It is written with much ability and learning, and is a standard volume among the Romanists. This is the second edition, and stereotyped by Connor and Cooke, and published by Mr. John Doyle, 12 Liberty-street. It is handsomely got up. 12mo. pp. 396.

The next is, *The Young Man's Sunday Book*, by the author of the Young Man's Own Book. This is "a practical manual of the Christian duties of piety, benevolence and self-government, prepared with particular reference to the formation of the manly character, on the basis of religious principle." It is published by Key & Biddle, 23 Minor-street, Philadelphia. 32mo. pp. 304.

The next has the more attractive title of *Fireside Piety, or the Duties and Enjoyments of Family Religion:* containing, Part I. Come to Prayer.—Part II. Home made Happy. This is from the pen of Mr. Abbot, whose several works have obtained extensive and merited popularity. This is got up in a superior style, elegant paper, large type, and is the first of a projected series of volumes under the same title. It is published, New-York: Leavitt, Lord & Co., 182 Broadway; and Boston: Crocker & Brewster. 18mo. pp. 237.

The next is, *Beauties of Robert Hall.* The title speaks for itself, and goes far to warrant the assertion of the publisher, "That a volume of the same size cannot be found, equally rich in profound thought and genuine eloquence." It is on good paper and type. 18mo. pp. 108. Philadelphia: Key & Biddle, 23 Minor-street.

The remaining one is, *Counsels of the Aged to the Young.* By W. Alexander, D.D. Philadelphia: Key & Biddle, 23 Minor-street. 48mo. pp. 86. An elegant little volume.

THE PASTOR'S TESTIMONY.—This is the title of a volume, just published, from the pen of the "Rev. John A. Clark, Rector of Grace Church, Providence, and author of the McEllen Family, &c." We have but just received a copy and merely mention it at present, to say, that the work is on hand for sale at the Press.

The Rt. Rev. Bishop Otey, of Tennessee, presents his sincere and heartfelt thanks to "An Unknown Member of Trinity Church, New-York," for his liberal donation toward the completion of the church edifice at Franklin.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, June 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Phillipstown; Festival of St. Barnabus, 11, Peekskill; 12, Singsing.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

BISHOP ONDERDONK proposes making his visitation to the more distant portions of the Diocese, for the present year, as follows:

Tuesday, July 8, Lansingburgh; 9, Waterford; 10, Mechanicsville; 11, Stillwater; 12, Charlton.

Seventh Sunday after Trinity, July 13, West Charlton; 14, Milton; 15, Balston Spa; 16, Saratoga Springs; Friday, 18, Sandy Hill.

Eighth Sunday after Trinity, July 20, Granville; 21, Hampton; 22, Whitehall.

Ninth Sunday after Trinity, July 27, Morristown, St. Lawrence county; Wednesday, 30, Oswego.

Other appointments to be hereafter notified.

BISHOP BROWNELL'S VISITATION.

Middletown, (Consecration of the Church,) Thursday, June 5th, 11 o'clock, A. M.

Hebron, Tuesday, June 10th, 3 o'clock, P. M.

Middle Haddam, Wednesday, June 11th, 3, P. M.

Chatham, (Ordination,) Sunday, June 15th.

CONFIRMATION.—On Trinity Sunday, May 25, the Bishop of this Diocese confirmed 35 persons in St. John's Church, Brooklyn.

CLERICAL CHANGE.—The Vestry of Emmanuel Church, in this village, have made an arrangement with the Rev. Henry S. Attwater, of the Diocese of Connecticut, to become their minister, and he has entered upon the charge of the parish.—Divine service hereafter will be regularly administered in the village every Lord's day, to commence in the morning at half past ten, and in the afternoon at three o'clock;—next Sunday at the stone school house.—*Mohawk Courier.*

Pennsylvania Convention.—The Convention of the Diocese assembled in St. Andrew's Church in this city on Tuesday evening last, and continued in session on Wednesday and Thursday. The usual services were performed, and the customary routine of business transacted. From the remarkable despatch with which the Journals of this Convention are got through the press, it is not too much to expect their publication before the appearance of our next number. It is not therefore necessary to enter into any detail of the proceedings of the Convention.

A circumstance of great importance on this occasion was the delivery of a charge by the Right Rev. Bishop White, which, through the prompt arrangements of the Secretary, has already been printed. It is entitled "The Past and the Future, a Charge on Events connected with the Organization of the Protestant Episcopal Church in the United States of America, and the Lessons which they inculcate."

The charge commences with the interesting declaration that this is the fiftieth Convention at which the Bishop has presided in the representative body of the Diocese. The end of a half century from the beginning of its organization he deems an appropriate occasion to look back upon the past and forward to the future. We are thankful that he has been spared to make this valuable addition to the judicious and important counsels with which he has favored the Church. It is altogether unnecessary for us to refer to the circumstances in the character and experience of the author which give them peculiar weight, and must ensure to them great influence through all the future periods of the Church.

The duties especially recommended to the attention of the Church, are,

1. "The maintenance of the unity of the Church over the extent of union of these States."

2. "The duty of maintaining the doctrines of the Gospel as held by the Church of England."

3. "The duty of sustaining the Episcopacy in whatever is appropriate to its character, and the propriety of defending it on the ground on which it has been transmitted to us by the Church of England."

Upon the first part of this duty Bishop White firmly, but charitably insists; with reference to the second, he declares the sentiments often expressed by him on previous occasions. "With deep solicitude," he says, "for the sustaining of the integrity of our system in this matter, there is not perceived the necessity of carrying it to the extreme of denouncing all communions destitute of the Episcopacy, as departing from the essentials of the Christian faith, and as alien from the covenants of promise."

Under the 4th head, Bishop White presents the Church with much valuable counsel on the subject of adhering in substance to those services and those forms which have come down to us from the reformers of the Church of England, in the Book of Common Prayer. Considering it probable that a review of our Prayer-book will hereafter be considered advisable, he suggests the mode in which it should be done, and the principles on which it ought to be conducted. He concludes with an address to the clergy and the laity, based upon the subjects discussed in the charge.

It gives us pleasure to add, that in accordance with a resolution of the Convention, 3000 copies of the charge will be published and distributed in the different dioceses of the Church.—*Episc. Rec.*

Episcopal Education Society.—The anniversary of this Society was held on Wednesday evening last, in St. Andrew's Church. In the absence of the President the chair was taken by the Rev. Dr. Tyng, who opened the meeting with an appropriate selection of Collects from the Prayer-book.

The first business of the evening was the reading of the report, which exhibits a view of the efforts made during the last year in behalf of Bristol College, and of the general operations of the Society. Seventy young men preparing for the ministry, have received aid from the Society, it is stated, since the last annual meeting.

[Resolutions were then offered and addresses made by the Rev. Levi Bull, Professor Pendleton of Bristol College, Rev. Mr. May of Wilkesbarre, and Rev. G. W. Ridgely.]

Dr. Tyng, when about to conclude the exercises of the evening by pronouncing the benediction, expressed his regret at the absence of the President who was kept away by indisposition, and at the absence of other gentlemen who were expected to address the meeting. Notwithstanding these disappointments he had experienced great gratification in the proceedings of the evening, and had never felt greater confidence in the success of the Society's efforts than at the present time.

After the public meeting the Society proceeded to the election of officers; the President, Vice-President, Secretaries and Treasurer, with nearly all the Managers of the last year, were re-appointed.—*Ibid.*

The Rt. Rev. C. P. McIlvaine, Bishop of the Protestant Episcopal Church in the State of Ohio, and by invitation, in charge of the Diocese of Michigan, arrived here on the 19th day of April, and on the morning of that day commenced his visitation in St. Paul's Church in this city, by instituting the officiating clergyman as rector of the same. Morning prayer was read by the Rev. W. Johnson, of Sandwich, U. C., and the Bishop preached from Acts v. 42: "And daily in the temple, and in every house, they ceased not to teach and preach JESUS CHRIST." The next morning being Sunday, the Bishop addressed the Sunday School belonging to St. Paul's with great happiness and effect. He preached in the morning and confirmed twenty-six persons, and preached again after evening prayer; it was pleasing to see large and attentive congregations on each occasion of public worship.

On the 21st, Bishop McIlvaine visited Troy, Oakland county. The travelling was difficult and dangerous; and the weather very inclement,—the exposure and fatigue of this visit produced a return of the Bishop's illness, which confined him on his return to this place for several days to the house. He was so far recovered on Sunday the 27th, that he preached in St. Paul's twice on that day to very full congregations.

The day following he left this city for Tecumseh, which he reached in safety. He was enabled to preach repeatedly at Tecumseh, and confirmed several persons belonging to St. Peter's parish.

On Saturday, the 3d of May, the Convention of the Episcopal Church in Michigan convened at Monroe. In the morning of that day the Bishop consecrated the building erected by Trinity Church in that village, to the service and worship of ALMIGHTY GOD; preached and confirmed twenty persons. The sentence of consecration was read by the Rev. W. N. Lyster, and morning prayer by the Rev. Addison Searle. The Convention was organized immediately after the religious exercises were closed, and then adjourned until the afternoon. The Convention met pursuant to adjournment, and transacted all the business for which they had assembled with great harmony. The Convention unanimously invited Bishop McIlvaine to continue to take the charge and oversight of the Churches in Michigan, and the Convention adjourned; having fixed on the second Saturday in June, 1835, for their next annual meeting at St. Peter's Church, Tecumseh. The Bishop preached in the evening, after the Convention adjourned, a discourse on the Liturgy of the Church. His discourse was long and exceedingly interesting; its publication would do great good to the cause of religion and the Church.

The following day (Sunday) was spent in public worship and preaching the word,—the Bishop was assisted at the communion by the Rev. W. Johnson; Rev. Mr. Bausman from the Diocese of Ohio, preached in the morning; the Rev. Mr. McElroy from the same diocese, preached in the afternoon: and the Bishop in the evening. After the evening sermon the members of the Convention assembled around the chancel, when the Bishop made a short, but peculiarly appropriate, interesting, and solemn address to them before he pronounced the benediction.

During this partial visitation of the Diocese by Bishop McIlvaine every thing has been perfectly harmonious among us; his sound and highly discriminating course, promises great good to the Churches under his pastoral care and inspection. We doubt not that the good effect of his labors to spread the Gospel and establish the Church, the ground and pillar of truth, will be long felt in the Churches he has visited. He left us in improved health on Tuesday last for his residence, at Kenyon College, Gambier, bearing with him the ardent wishes and devout prayers of all who love our Sion, for his greatest happiness and long continued usefulness in the vineyard of the LORD.—*Detroit Journal.*

NOTICE.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

THE stated Annual Meeting of this Board will be held in Trinity Church, New-York, on Tuesday, June 24th, at eight o'clock, A. M., "to give more time for the transaction of business," agreeably to the resolution passed last year. By order,

H. ANTHON,
Secretary of the Standing Committee.

☞ The other Church periodicals are respectfully requested to repeat the above notice until the meeting of the Trustees.

NOTICE.

THE Annual Meeting of the "Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States" will be held in St. John's Chapel, in the City of New-York, on the Wednesday preceding the Commencement of the Seminary, (June 25th,) immediately after the annual sermon, which will be preached on the evening of that day.

The Rev. William L. Johnson, of Jamaica, L. I., is the preacher for this year, and the Rev. John M. Guion, of Saybrook, Conn., his substitute. The Rev. Hewlett R. Peters, of Morristown, N. J., has been appointed to read the Essay, and the Rev. Wm. Lucas, of Auburn, N. Y., his substitute.

BENJAMIN I. HAIGHT, *Secretary.*

⁂ Members who will not be present at the annual meeting are requested to forward the amount of their annual subscription.

Alumni who have not become members of the Association, and who are desirous of so doing, will please signify the same to the Secretary.

FOR THE SUNDAY SCHOOL CAUSE.

FAIR OF ST. CLEMENT'S CHURCH.

A SALE of articles, useful and of fancy, will be held at the CITY HOTEL on Wednesday, the 4th day of June, to commence at 10 o'clock in the morning. Should the weather prove unfavorable it will take place the first fair day.

MISSIONARY BOARD.

THE regular monthly meeting of the Missionary Board will be held on Thursday evening next, the 5th June, at the Press Buildings, at half past 7 o'clock.

THOMAS C. BUTLER, *Secretary.*

Calendar.

JUNE.

1.—1st Sunday after Trinity.
8.—2d Sunday after Trinity.
11.—St. Barnabas.
15.—3d Sunday after Trinity.
22.—4th Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions since his report of the 21st inst.

From the Protestant Episcopal Association of Trinity Church, Utica, N. Y., by the hands of Benj. M. Brown, Esq., *four dollars and forty-five cents*, appropriated as follows, viz. for Green Bay, $1 29—for United States domestic missions, 66 cents—and for foreign missions, $2 50.

From the Rev. U. M. Wheeler, Rector of St. John's Church, Johnstown, Montgomery county, N. Y., *nine dollars*, being the amount of a collection in that church on Whitsunday, applicable to domestic missions.

From the Association of Calvary Church, Homer, Cortlandt county, N. Y., for the Promotion of Christianity, by their Missionary, the Rev. Henry Gregory, *seventeen dollars*, appropriated as follows, viz. for domestic purposes, $5—for Green Bay, $6 39—for general purposes, $6 61. "So much of this sum as may be necessary, with what was contributed in 1832, is to constitute the Rev. Henry Gregory a member for life."

From "the Episcopal Association of McLean," Tompkins county, N. Y., by the Rev. Henry Gregory, *one dollar*, for the Green Bay Mission.

From the Rev. Henry Gregory, three dollars, for the Missionary Record for the following persons: Mrs. Nancy Gregory, Auburn; Mr. Samuel H. Starr, McLean; and the Rev. H. Gregory, Homer.

JAMES SWORDS, *Agent, &c.*

May 28, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *fifty-two dollars* from Christ Church Association, New-York—of which twenty-five dollars is to be returned in books—the balance of twenty-seven dollars received as a donation. Also a donation of *two dollars* from a lady of Connecticut.

FLOYD SMITH,
May 28, 1834. No. 12 Maiden-lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 29th, from the following persons, viz.:—

Postmaster, Brooklyn, Conn.—Rev. W. Jarvis—Postmaster, Lenox—G. B. Botsford—Postmaster, Burlington, Conn.—A. Van Buskirk, *with remit.*—Postmaster, Great-Barrington—George, Latimer & Co.—Postmaster, Hudson, 2—A. C. Morgan, *with remit.*—Postmaster, Glastonbury—Postmaster, Troy—Postmaster, Wilton—Postmaster, Rensselaerville.

Received by the General Protestant Episcopal Sunday School Union.

Dr. A. P. Merrill, Natchez—George, Latimer & Co., Philadelphia, 2—C. S. Palmer, Schenectady—F. J. Huntington, Hartford, Conn., *with remit.*—Rev. A. Humphrey, Morristown, N. J., *with remit.*—C. Stimpson, jun., Boston, Mass.—Charles B. Stout, Mount Morris, *with remit.*—Rev. U. M. Wheeler, Johnstown.

Reports have been received from the following Sunday Schools.

St. Luke's Church, Catskill, N. Y.
Christ Church, Middletown, Conn.
St. John's Church, Ogdensburg, N. Y.
St. Peter's Church, Perth Amboy, N. J.
St. Andrew's Church, Kent, Conn.
St. Peter's Church, Albany, N. Y.
Christ Church, Louisville.
St. Anna's Church, Fishkill-Landing, N. Y.
Trinity Church, Fishkill, N. Y., which has also become auxiliary to the Union.

ST. LUKE'S SCHOOLS,

In the spacious and airy Building, corner of Grove and Hudson streets, New-York.

THESE Schools are now in complete operation. The Female Department under Miss H. M. PHELPS, as Principal. The Male Department under Mr. J. O'SULLIVAN, Principal of the Classical, and Mr. JOHN FLINT of the English, aided by competent assistants.

Scholars in the Classical Department are thoroughly prepared for entrance on a collegiate course, beside which the schools are particularly designed to afford youth of both sexes an opportunity of acquiring a thorough practical education, embracing a full English course, with the Mathematics, and the ancient and modern Languages, Drawing, Painting, &c.

The Schools are kept separate and distinct, and have separate entrances.

Terms of tuition varying according to the studies, from $5 to $15.

Board, if required, may be had in the vicinity of the schools at Greenwich, a pleasant and healthy location on the Hudson River.

For particulars apply to the teachers at the buildings, or either of the following trustees.

C. C. Moore,	C. N. S. Rowland,
William H. Beare,	John R. Satterlee,
William H. Bell,	Henry I. Seaman,
T. B. Bleecker,	Dr. James Stewart,
D. A. Cushman,	Robert Strong,
Benjamin B. Howell,	Edward D. West,
Charles Keeler,	Timothy Whittemore,
Dr. Charles A. Lee,	Peter Ritter,
A. B. McDonald,	Edward Roome,
John Richardson,	Wm. E. Wilmerding,
Henry Ritter,	Reuben Wescot.

May 17. 9—tf.

Prayer for the Holy Spirit.

O Spirit of the living God!
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above,
Whene'er the joyful sound is heard.

Be darkness, at thy coming, light,
Confusion order in thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

O Spirit of the Lord! prepare
All the round earth her God to meet;
Breathe thou abroad like morning air,
Till hearts of stone begin to beat.

Baptize the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call Him Lord.

God from eternity hath will'd,
All flesh shall his salvation see;
So be the Father's love fulfill'd,
The Saviour's sufferings crown'd, through thee.

Christian Psalmist.

CHURCH INSTITUTIONS.

From the Episcopal Recorder.

ADDRESS OF THE BOARD OF MANAGERS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY.

Brethren,—We announce to you the establishment of the Bishop White Prayer-book Society. The documents appended to this address will explain to you the provisions of its constitution, and the by-laws adopted for the government of its Board of Managers. We have prefixed to our Society the venerable name which presents at once a claim upon the regard of every Episcopalian, and a guarantee for the excellency of the undertaking, and for the conformity of the object to the best interests of the Church. In behalf of the Society, we come forward to seek the encouragement of your approbation, and to ask your patronage of this holy enterprise.

Allow us as its advocates to present to your minds a few considerations which we think should influence you to render the required aid for the accomplishment of the object of the Institution.

That object is the gratuitous circulation of the Prayer-book.

We earnestly solicit your aid,

Because the Prayer-book is, next to the Bible, the very best book that can be distributed. It has no uninspired rival. Pervaded by the spirit and clothed in the language of the Bible, explicit in its annunciation and methodical in its arrangement of the facts and truths of redemption, deeply spiritual in its tendency, full of rich experience and pure devotion, of touching simplicity, and most commanding elevation in its style, so perspicuous and scriptural and true to the heart in its tone and texture, as to wind itself around the affections of the most lowly, and the most exalted; we are but pronouncing the judgment, not of Episcopalians only, but of almost every class of Protestants,—of the pious, judicious, and holy, of every denomination, that have studied its character,—when we declare that, next to the Scriptures, the Prayer-book is best adapted to general circulation; expressing the truths of God, and of eternity, "in a style that has been always admired, but seldom successfully imitated, and never equalled; which is full without verbosity, fervid without enthusiasm, refined without the appearance of refinement, and solemn without the affectation of solemnity." It is a book for all classes, ages, conditions, and characters, calculated to render them holier and happier on earth, and thus to promote their advancement to the enjoyments of heaven.

We ask your aid to circulate the Prayer-book, because it embodies a sound view of the great doctrines of the Reformation, and is thus calculated to promote and to preserve the great truths which that event drew forth. At a period when the religious world presents to view a troubled sea of unsettled opinions, conflicting thought, dissolved establishments, deserted standards, fanaticism and enthusiasm warring with sober truth and holy practice, old errors fiercely contending for re-admission to the faith of men, metaphysical notions intrenching on long fixed sentiments, and the Christian mind driven to and fro, often almost reckless as to ever reaching the haven of eternal rest, or even as to the very existence of such a haven,—under such circumstances we have to thank God, that the Prayer-book has been and continues to be, under Him, the sheet-anchor of the Church; which, though she may have felt the swellings of the billows as they rose and fell, and the force of the tempest which has swept across her, is still safe, riding out the storm which has spread such wide desolation among her sister Churches of the Reformation. Within her pale, the great principles of that event still flourish, evincing the superior wisdom of the English reformers in establishing a liturgy as the bulwark of the reformed religion. In the circulation of the Prayer-book, we have an already tested means of preserving the influence and spirit of the Protestant Reformation, and we appeal to you, therefore, as *Protestant* Episcopalians, to aid us in the enterprise.

This aid is solicited also because the circulation of the Prayer-book is obviously a sure means of promoting the cause of Christ, and of our beloved Church. It can produce no other effect, if it exert any influence at all. In the distribution of this book, our form of worship, our articles of faith, and an authorized exposition of our creed through the medium of prayers, the catechism, religious offices, psalms and hymns, all travel side by side. The book can hardly be opened without disclosing its basis to the written word of God, and its essential appendages, a Christian Church and a Christian ministry. It implies, involves, demands the Bible. In the emphatic language of a Right Reverend Prelate, "The Bible may go where the Prayer-book does not follow, but depend upon it, the Prayer-book will never precede, that it does not draw the Bible after. The Prayer-book is but a key to the Bible, and of what use is the key without the lock? It is but the mirror of the Bible, and of what use is the mirror where there is no object to reflect?" The cause of Christ must be subserved by it, because it presents to view Him, his Gospel, his Church, his acts, his person, his offices, his power, his mediation, his grace, his providence,—Him, in every relation which he holds to the sinful children of men, and this too, in the very spirit which becomes those who have been by him redeemed, and ransomed unto God.

The actual and ascertained usefulness of the Prayer-book, in promoting the interests of religion and the Church, presents additional inducement for its circulation. The Church in Virginia may be said to be rising into glory upon the recollections and influence of the Prayer-book.—Prelates are now engaged in scenes of her self-denying service, who trace their first knowledge and favorable impressions of the Church to this book. Flourishing congregations exist in various sections of our country, first drawn together round the nucleus of a single family, faithfully using this holy treasure.

The demand for it is great. It is needed wherever the efforts of our missionaries are made. It is needed among many established congregations. It is needed for those who, though not of us, do yet admire and prize this book of our affections. It is needed by many who would gladly receive it if offered, and who, now ignorant of its value, might by the possession of it, become, through the Divine blessing, as others have, the friends of our Church, and the humble servants of our God and Saviour.

On these grounds we ask, brethren, your countenance to this project, and the practical approbation of cheerful and liberal contributions. They authorize us, we think, to solicit for our Society a place in your affections, and a portion of your zeal. If you are seeking to diffuse among men sound and wholesome expositions of God's word, an attractive form of Christian doctrine and devotion, such views as will induce them to seek the means of grace and hopes of glory—if you esteem Protestant doctrines and principles to be worthy of regard, and desire to have them more widely disseminated in their reforming and chastened influence: if your hearts are touched with true anxiety for the spiritual welfare and final salvation of your fellow-sinners, with regard for the wants of men, with love for the Church of Christ, with a sense of responsibility for your privileges, and with that holy principle which subjects mind, talent, wealth, and influence to the cause of religion and God—then we urge you to be forward and liberal in the support and furtherance of this Society. We look to you for the pecuniary means of effecting its design. And we send it to solicit from you those means, with the firmest convictions of its usefulness, with earnest prayers for the Divine blessing on its present application and future efforts, with warm hopes that it will find favor in your sight, and under the solemn persuasion that no Episcopalian can shrink from its support, according to his means, without hazard of violating duty, arresting the progress of the Church, and narrowing the influence of the Gospel of Christ.

TERMS.

To constitute a patron, ...	$50 00
" " a life member, . . .	25 00

Annual payment, according to the means of the individual. Donations to any amount.

Mr. William Musgrave, *Treasurer*,
At No. 175 Market-street, Philadelphia.

DOCTRINAL.

NEW BIRTH.

We observe in the Detroit Journal a letter from Bishop McIlvaine in answer to the question, Whether the necessity of "a change of heart," or "new birth," was a doctrine of the Protestant Episcopal Church? The question had been proposed by one who was a stranger to our services, and, after a few preliminary remarks, is thus answered by the Bishop.

To ascertain the doctrine of the Episcopal Church on this or any other of the great vital doctrines of the Gospel, can be a matter of no difficulty to any one in the city who is able and willing to read. *The Book of Common Prayer* is no scarce book in Detroit. It contains the Morning and Evening Prayer of the Church, with all the occasional offices; such as those for the administration of Baptism, Confirmation, the Lord's Supper, Ordination, &c. In these services, the Church makes a continual confession of her faith, and her members are continually renewed in the remembrance of it; without dependence upon the mind or heart, the faithfulness or unfaithfulness of any of her ministers in prayer or preaching. The Prayer-book contains moreover the Catechism of the Church; *another confession*, embracing in the form of question and answer, the great doctrines and duties of Christianity. The Prayer-book contains a *third* confession of faith, more precise and systematic, and extending to a greater variety of subjects than the others, a form of sound words well known by the venerable name of the *Thirty-nine Articles*. To all these, I would refer the inquirer for satisfaction as to the doctrines of the Episcopal Church. In regard to the necessity of being born again, let him consult the exhortation at the beginning of the baptismal service for those "of riper years,"—the thanksgiving near the ending, and the address to the persons baptized, at the conclusion. The address to communicants in the Communion service may help the inquirer. If he would read further, let him turn to the answers in the Catechism, to the questions,—"*What is the inward and spiritual grace" in baptism?* "*What is required of persons to be baptized?*" and again, "*What is required of those who come to the Lord's Supper?*" But perhaps by this time he may have become so well satisfied and may have found the Prayer-book so much better than he had expected, that he would read a little more. Let him turn then to the Thirty-nine Articles, and consult the 9th, on *Original Sin*,—the 10th, on *Free Will*,—the 12th, on *Good Works*,—and the 13th, on *Works before Justification*. Perhaps the 20th Hymn may assist his mind. Would he extend his research beyond the Prayer-book? there is what is called the Book of Homilies, written by those heroic leaders in the contest of English Protestantism against the corruptions of Popery, who counted not their lives dear unto them so that they might testify the Gospel of the grace of God, in opposition to all those devices and commandments of men by which the Church of Rome had concealed the light of truth from almost all mankind. The Homilies are expositions of doctrine and duty, by such men as Cranmer, and Ridley, and Hooper, and Latimer, which though in a very antiquated style, are adopted by the Episcopal Church as containing "*a godly and wholesome doctrine*." There are copies of this book in Detroit. I wish that Episcopalians would, more generally, furnish themselves with it. If the inquirer will consult the Homily on the *misery of man*, and the next on his *salvation*, he may be surprised to find that in an age when all Protestants speaking the English language were Episcopalians, there were men constructing the Articles and Liturgy of the Episcopal Church whose views of divine truth were as deep, and lucid, and evangelical as any of which this vaunting age can boast. But should it be that these ancient witnesses, to whom our whole Protestant community is, under God, so much indebted for whatever of light and liberty they now enjoy, are beyond the reach of the inquirer; perhaps he has seen the *Commentary on the Bible*, by Scott,—or the *Practical Piety* and *Christian Morals* of Miss More,—or the *Dairyman's Daughter* and *Little Jane*, by Leigh Richmond,—or the *Practical View*, by Wilberforce; and perhaps he is aware that these were all Episcopalians and devotedly attached to their Church, and that their views of the necessity and nature of the great spiritual change in question, are not new or unfrequent, or condemned among their brethren. The truth is, that so does the Episcopal Church continually recognise and publish in her services this master truth of the Gospel, that "If any man be in Christ he is a new creature,—old things have passed away,—all things are become new;" so omnipresent in her readings are all those doctrines which constitute the essentials of the truth as it is in Jesus, that whatever the ministry on which a congregation may attend, those truths must be heard, the Gospel must be preached in her assemblies, heresy in the pulpit cannot deprive Episcopalians of pure, precious, saving truth in the desk. In these sentiments I have the happiness of knowing that the Rector of the Episcopal Church in this city entirely concurs. May the blessing of the Good Shepherd abundantly descend upon his labors, that his people may abound in all the fruits of the Spirit, to the glory and praise of God.

From the Protestant Episcopalian.

ANSWER TO A REVIEW

(In the Quarterly Christian Spectator,)

OF "EPISCOPACY TESTED BY SCRIPTURE."

(*Continued from page 664.*)

Now turn we to the further proof of that assertion, alluded to in the tract in the case of the Church at Ephesus.—There "certainly were" elders in Ephesus when Paul wrote the first epistle to Timothy. We prove this fact from the language—"That thou mightest charge some that they *teach* no other doctrine;" teachers then there were in that Church, public teachers, authorized teachers—and such are not the ruling elders or deacons of parity, or (except under the bishop's license) the deacons of Episcopacy—therefore both these parties, the only ones concerned with the tract, must agree that they "certainly" were elders or presbyters. We prove it by the Apostle's condemnation of Hymeneus and Alexander, for "making shipwreck concerning faith," i. e. making shipwreck in teaching the faith, teaching it publicly and with authority—and these teachers were elders, for the reasons just given. We prove it also from the fact that there were elders at Ephesus, when Paul said to them, in Acts xx.—"Grievous wolves *shall* enter in among *you* . . also of your *own* selves *shall* men arise, speaking perverse things"—Paul thus declaring that the false teaching at Ephesus would be by elders, and would occur afterward, it not having occurred as yet: that the false teaching would be by elders, seems decisive in favor of the assertion that the false teaching there *was* by elders, as we have just maintained: that the false teaching was *yet* to occur, when there were already elders in Ephesus addressed by Paul, in Acts xx., is proof that that Church had its elders when this evil endoctrination *had* occurred, which was the case when Paul first wrote to Timothy, as our extracts from that epistle show. This latter argument we consider final: the epistle enumerates, as errors then existing there, "fables, endless genealogies, swerving from charity and faith to vain jangling, questions and strifes of words, perverse disputings of men of corrupt minds and destitute of the truth, profane and vain babblings and oppositions of science falsely so called"—γνωσεως, perhaps gnosticism, as Hammond argues. This was the state of things at Ephesus, when Paul wrote the epistle. But when he addressed the "elders," in Acts xx., he speaks of nothing of the sort as having existed, or as existing then, but only as to exist at a *future* time. If then there were elders there *before* these mischiefs appeared, there "certainly were" when they were *afterward* developed.

Well then—is the *discipline* of the Church at Ephesus intrusted to these elders? Nothing like it. As in the case of the Corinthians, that 'power was given by the Lord' to an apostle, and only an apostle exercised it. Read the proof of this fact.

"Of whom is Hymeneus and Alexander; whom *I* have delivered *unto Satan*, that they may learn not to blaspheme." (1 Tim. i. 20.)

It is the Apostle that inflicts the discipline—the elders do not appear in the matter. And discipline is a "ministerial" function; and excommunication its highest exercise. Again therefore we repeat, that this part of the tract must have escaped the reviewer's notice, when he declared that he had given its "whole argument" for the "ministerial superiority" of the apostles. Perhaps it would have been better had the author of the tract expanded his note so as to have presented the argument more at length, or have given it in a larger form in the appendix. But the note, as it stands, adverts to every point that here occupies two or more of our pages.

As to the plea that the apostles exercised these rights and powers as *extraordinary* officers, not to be continued in the Church—we remark, in the first place, that it is an *admission* that they *had* these rights and powers. It is the usual plea of non-episcopal writers, as we have shown—and having brought this fact to the recollection of the reviewer, he will be "amazed" at himself, we think, for having been "amazed" at the assertion of the tract, that it "would not be questioned." But, in the next place, the plea is not a sound one—for these powers and rights passed *beyond* the thirteen apostles to other men, as Barnabas, Timothy, Titus, and the angels of the seven Asian Churches—see the tract. Not so fast, says parity, these or some of them were "evangelists," and *they* also were extraordinary and temporary officers—to which we reply, that Timothy alone is called an evangelist in Scripture, the rest are not. Perhaps, however, the reviewer thinks—and if so, we agree with him—that the tract has routed the plea commonly rested by non-episcopalians on the title "evangelist," as he does not name the word, but merely says that Timothy and Titus had a "temporary" function in regulating Churches and ministers. This was certainly prudent in him—for the postscript to the tract has fairly given that plea to the winds. But let the reviewer examine where his *new* position leaves him. Thus—Timothy and Titus have but *temporary* duties, not because they are evangelists, but because they do not remain permanently in one station, call it a diocese, or any thing else—we ask, then, do elders, or did they, remain permanently in one station, call it a parish, a congregation, a church, or what you please? if not, then elders also, by the same argument, exercised only a *temporary* function—and so we have *no* ministry left. Take Apollos, for example—was he not an elder, at the least? Is he not called a "minister" by Paul, and did he not "water" at Corinth what Paul had planted? If the reviewer says he was more than an elder, he contradicts the parity he would defend, for he then makes two orders in the ministry—if he calls him an evangelist, he retreats from his *new* position of *not adducing* that title, and so falls under the demolishing power of the postscript to the tract. Well then, does Apollos, an elder at the least, remain stationary at Corinth, or in any other parish, church, or congregation? No: he had left Corinth when Paul wrote the first epistle to the Church there—he had gone elsewhere—yet not even then to be stationary, for Paul desired to bring him back to Corinth—and he himself meant to come back "when he should have convenient time." (1 Cor. xvi. 12.) Here are three successive points occupied in the ministry of [elder] Apollos, down to the year 59. The next we read of him is in the year 65—when he was on a "journey" or voyage, from some place not mentioned, to Crete, and was to proceed on from Crete to (probably) Nicopolis.* Similar migrations could be traced in the ministry of various other persons named in the Acts and the Epistles—as Erastus, Tychicus, Trophimus, Crescens, Sopater, &c. &c.—and provided the reviewer will allow that they were elders at the least, which 'will scarcely be questioned,' we suppose, of the most of them, and will not put in the plea that they were evangelists, which is precluded by his new position—then there will be so many more cases in proof, that elders were as little fixed in one station, as were Timothy and Titus. At all events, we have the case of Apollos to this effect. And the result is this alternative—if Timothy and Titus had only temporary superior functions because they exercised them in more than one place, the elders had only a temporary function for the same reason; and then we have *no ministry* left—if, however, the functions of the elders were permanent, though they moved from place to place, the superior functions of Timothy and Titus were also permanent, in spite of this same objection; and thus we have *Episcopacy* a permanent institution in the Church.

Our deepest thanks therefore are due to the reviewer, for co-operating with the tract in brushing away this rubbish of the parity argument—that portion of it which is made out of the *name* evangelist—and resting the discussion on the mere *facts* of the case. This is indeed a happy agreement—a real advance toward settling the controversy between Episcopalians and Presbyterians—for the latter will scarcely take ground of *no ministry*; and if they do not, the only alternative is *Episcopacy*, as we have just seen. Let any candid Presbyterian renounce the evasion of calling Timothy and Titus evangelists, and he will have a straight-forward and unencumbered argument. The apostles were "superior to the elders in ministerial power and rights." Timothy and Titus were also superior to the elders in those respects. The "angel" of the Church at Ephesus, where there had long been elders, was superior to them; for he alone is addressed as "trying" false apostles, and the Church there is called *his* "candlestick," not theirs: and this case brings the "superior" office down to the year 96. Further, the other six "angels" must have resembled the one at Ephesus. Nor is there a particle of scriptural evidence that this "superior" office was to cease—not a particle, though those who filled it may not then have been fixed in one station or diocese—as also there is not a particle of evidence that the office of the elders was to cease, though they too were not always fixed in one station or parish. Nay, the fact that inspired epistles were written to Timothy, Titus, and the seven "angels," and made part of the New-Testament, for *permanent use* in the Church—epistles which recognise the right to ordain and inflict discipline on both clergy and laity, as existing in the "superior" officers, but do *not* recognise this right in the elders—this fact alone proves the "superior" office, i. e. Episcopacy to have been intended for permanency. Add to this, that Timothy was to "keep this commandment [the 'charge' given him as a 'superior' officer in the Church] till the appearing of our Lord Jesus Christ"—which implies that there *were to be* such officers as Timothy to keep the same "charge" till Christ should appear, till the end of the world. Let any candid Presbyterian examine this train of proof, particularly as stated more fully in the tract, leaving out of the question, as the reviewer does most creditably, the evasion concerning "evangelists," and he will wish at least to be an Episcopalian.

We have finished the *main* discussion we proposed. We have defended, and we hope to purpose, the portion of the tract chiefly assailed by the reviewer. We have shown that the only link supposed to be weak, the grand link, "the point, on the making out of which depends the stupendous fabric of Episcopacy," the "corner-stone on which rest the claims of bishops"—we have shown that *this* now very distinguished link, in the chain of the tract's inductive proof of Episcopacy, is firm as steel. This done, all the work incumbent on us is performed. There is no more necessity for coping with the common and diffusive arguments against us, which may appear subsequently to the tract, than there was for *it* to notice all arguments of this kind that had appeared before. No one, we believe, has blamed the tract for pushing on its train of inductive reasoning, without regarding these interminable discussions—and no one can blame us, if we now say to the reader, 'Go to the tract itself, read it carefully and with impartiality, and then decide, before God and your own conscience, whether it does not prove Episcopacy from Scripture.' He who will do it this justice, will want no other arguments for that ministry, and will fear none against it. Our duty therefore is sufficiently discharged.

But rather than be uncivil to one whom we suspect to be a new comer into this field of controversy, we will extend our article, and notice *some* of his other remarks—more especially those in which he has somewhat of novelty, or differs from the most of his predecessors.

He says that the apostles were ordained, as such, early in our Lord's ministry. He regards the words addressed to them after the resurrection, as recorded by Matthew, Mark, and Luke, "Go ye into all the world," &c., as but "instructions," not as pertaining to a fresh ordination to a higher office. But he *omits* entirely the record of John, relating to that subsequent period—"As my Father hath sent me, even so *send I you* . . . . receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." This looks very like the substance of an ordination—the eleven are "sent;" they receive the "Holy Ghost," in the ecclesiastical sense, we presume, just as the elders of Ephesus were "made overseers [presbyter-bishops] by the Holy Ghost;" and they are told that they have the power of absolving true penitents—the nature of which power in the clergy is foreign to our present discussion. Are we not right in thinking that an ordination is here? Would the reviewer, having asserted the *previous* ordination of the apostles—would he, or would he not, if this passage had occurred to him, have seen a *second* ordination in it? If he had, he would have seen that which is fatal to the rule of parity, that there is but one order in the ministry.

(*To be continued.*)

* Titus iii. 12, 13. The reviewer has peculiar ideas of the time of Paul's visit to Nicopolis, when he connects this passage with Gal. ii. 1.

DEVOTIONAL.

HABITUAL MEDITATION ON THE DEATH AND RESURRECTION OF THE REDEEMER.

The truths to which the apostle adverts, when he assures us that unless we keep them in memory we have believed in vain, are, that Christ *died for our sins*, according to the Scriptures; and that after he was buried *he rose again*. Let the first truth be habitually present to the mind, and the mind will feel itself habitually lightened of the whole terror and bondage of legality. That weight of overhanging despair, which, in fact, represses every attempt at obedience, by making it altogether hopeless, will be taken off from the wearied spirit, and it will break forth with the full play of its emancipated powers on the free and open space of reconciliation. There is nothing that so chains the activity of a human being as hopelessness. There is nothing that so paralyzes him as the undefined, but haunting insecurity and terror which he cannot shake away. We must be sensible of the new spring that is given to the energies of him who is overwhelmed with debt, when he obtains his discharge. So long as he felt that all was irrecoverable, he did nothing: but when he gets his enlargement, he runs with the alacrity of a newly acquired freedom in the paths of industry. Now in the spiritual life, it is this very enlargement which gives rise to this very activity. It is the glad tidings of a release, by Him who hath paid the ransom of our iniquities, that sets our feet in a sure place—that opens up to us a career of new obedience—that levels the barrier which keeps us without hope, and therefore without God in the world—that places us, as it were, in a free, an unobstructed avenue, in which by every step that we advance upon it, we draw nearer to Jerusalem above, the gates of which are now thrown open to receive us. The real effects of the doctrine of Jesus Christ and him crucified upon the believer, is utterly the reverse of this world's imagination upon the subject. It does not beget the delusion in the mind of an impunity of sinning; but it chases away that heavy soporific from his moral faculties, which the sense of a broken law, when unaccompanied by the faith of an offered Gospel, will ever minister to the heart; that let him struggle as he may, and keep as strenuously from sinning as he may, it will be of no use to him. The truth that Christ died for our sins, so far from a soporific, is a stimulus to our obedience; and it is when this truth enters with power into the heart, that the believer can take up the language of the psalmist and say, "Thou hast enlarged my heart, and I will now run in the way of thy testimonies."

But if such be the influence of this truth when present to the mind, it must, in order to have an habitual influence, be habitually present. In order to work upon the habit and character of the soul, it must ever be offering itself to the notice, and ever reiterating the impulse it is fitted to give to all the faculties. We know not a single doctrine, which, by its perpetual recurrence to the thoughts, is more fitted to keep the mind in a right state for obedience. Now, in order that the great work of sanctification go forward, the mind should be constantly in this state. Let this truth be expunged, and, for all the purposes of spiritual conformity to the will of God the whole man will go into unhingement. But let this truth be lighted up in the soul—let it be kept shining at all times within its receptacles—let the trust never cease to lean upon it, and the memory never cease to recall it—let it show itself among the crowd of this world's turmoils and anxieties—and whatever the urgencies be, which harass and beset a man on the path of his daily history—let such be the habit of his mind, that, in obedience to this truth, the thought is present with him of his main chance being secured; the animating sense of this will bear him on in triumph through manifold agitations; and when like to sink and give way under the pressure of this world's weariness, and this world's distraction, this will come in aid of his faltering spirit, and carry him in sacredness and in safety to his final landing place.

We have not room to expatiate on the influence of the other truth, that Christ rose again—that he eyes every disciple from that summit of observation to which he has been exalted—that the sin for which he died he holds in irreconcilable hatred—and that the purpose of his mediatorship was not merely to atone for its guilt, but utterly to root out its existence and its power from the hearts of all who believe in him. The Christian who is haunted at all hours of the day by this sentiment, will feel that to sin is to thwart the purpose on which his Saviour's heart is set, and to crucify him afresh. This, however, to be kept in power, must be kept in memory. And as with the former truth, if we carry it about with us at all times, we will walk before God *without fear*, so with it and the latter truth put *together, if both are carried about with us*, we will also walk before him *in righteousness* and *in holiness* all the days of our lives.—*Chalmers.*

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